

173

INOPANIṢAD

SWĀMĪ ŚARVĀNANDA



SRI RAMAKRISHNA MATH
11, RAMAKRISHNA MATH ROAD
MYLAPORE, MADRAS 600-004

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PRASNOPANISAD

*Including the original verses, construed text (anvaya)
with a literal word by word translation, English
rendering of each stanza, copious notes
and Introduction*



BY
SWĀMĪ ŚARVĀNANDA



SRI RAMAKRISHNA MATH

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NOTE ON TRANSLITERATION^{१०४}

In this book Devanāgarī characters are transliterated according to the scheme adopted by the International Congress of Orientalists at Athens in 1912 and since then generally acknowledged to be the only rational and satisfactory one. In it the inconsistency, irregularity and redundancy of English spelling are ruled out: f, q, w, x and z are not called to use; one fixed value is given to each letter. Hence a, e, i and g always represent अ, ए, इ and ग respectively and never ए, इ, ऐ and ऊ or other values which they have in English; t and d are always used for त् and द् only. One *tilde*, one accent, four macrons and ten dots (2 above, 8 below) are used to represent adequately and correctly all Sanskrit letters. The letter c alone represents च्. Since the natural function of h will be to make the aghoṣa ghoṣa (e.g., kh, ch, ṭh, th, ph, gh, jh, ḍh, dh, bh), it would be an anomaly for a scientific scheme to use it in combinations like ch and sh for giving च् and छ् values: hence ch here is छ and s, h च्, ह्. The vowel ऋ, is represented by r̄ because ri, legitimate for रि only, is out of place, and the singular ri is an altogether objectionable distortion. The *tilde* over n represents ण, ñ. Accent mark over s gives ष, s; dots above m and n give anusvāra, (—) ṁ and ण, ṇ, respectively.

Dots below h and r give visarga (:), ḥ, and ṛ, respectively. Dots below s, n, t and d give their corresponding cerebrals ष, ण, ट् and ढ, ṣ, ṇ, ṭ, and ḍ; and macrons over a, i, u and ṛ give ā, ī, ū, and ṛ respectively. Macrons are not used to lengthen the quantity of e and o because they always have the long quantity in Sanskrit. Sanskrit words are capitalized only where special distinctiveness is called for, as in the opening of a sentence, title of books, etc. The scheme of transliteration in full is as follows:

अ a, आ ā, इ i, ई ī, उ u, ऊ ū. ऋ ṛ, ॠ ṛ, ए e, ओ o, ऐ ai, औ au, — ṁ, : ḥ, क k, ख kh, ग g, घ gh, ङ ṅ, च c, छ ch, ज j, झ jh; ञ ñ, ट ṭ, ठ ṭh, ड ḍ, ढ ḍh, ण ṇ, त t, थ th, द d, ध dh, न n, प p, फ ph, ब b, भ bh, म m, य y, र r, ल l, व v, श s, ष s, स s, ह h.

INTRODUCTORY NOTE

THIS Upaniṣad has derived its name from the six Praśnas or questions it contains. It belongs to the Atharvaveda and is probably of the Pippalādaśākhā. Śaṅkara calls it a Brāhmaṇa complementary to the Mantra Upaniṣad, i.e. the Muṇḍaka, which also belongs to the same Veda. There are six chapters in the Upaniṣad, and each begins with a question. The first question refers to the origin of the created beings, the second to the constituents of the human personality, the third to the nature and origin of Prāṇa; the fourth is about the psychological aspect of the human personality, the fifth about Praṇava, and the sixth about the metaphysical principle in man. Like the Taittirīyopaniṣad, it also takes the reader gradually from the gross to the subtle principles of life, revealing one by one all the folds of Matter that enwrap the Ātman. Moreover, in this Upaniṣad alone we find a clear mention being made of the creation originating from Matter and Energy.

॥ ॐ तत् सत् ॥

PEACE INVOCATION

ॐ भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिर् व्यशेम देवहितं यदायुः ॥
स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर् दधातु ॥

ॐ शान्तिः । शान्तिः । शान्तिः ॥

Om. bhadraṁ karṇebhiḥ śṛṇuyāma devāḥ, bhadraṁ paśyemākṣabhiryajatrāḥ;

sthirair aṅgais tuṣṭuvāṁsas tanūbhir, vyaśema deva-hitaṁ yadāyuh.

svasti na indro vṛddhaśravāḥ, svasti naḥ pūṣā
viśvavedāḥ;
svasti nas tārkṣyo ariṣṭa-nemiḥ, svasti no
bṛhaspatir dadhātu.

Om śāntiḥ, śāntiḥ, śāntiḥ.

devāḥ O gods (or worshipful Ones) *karṇebhiḥ* with the ears (of the teacher and the disciple) *bhadraṁ* what is auspicious (i.e., words of the scripture etc.) *śṛṇuyāma* may we hear *yajatrāḥ* efficient to sacrifice (*vayam* we) *akṣabhiḥ* with eyes *bhadraṁ* what is auspicious (sacrifice, worship, etc.) *paśyema* may we behold *sthiraiḥ* perfect (lit. firm) *aṅgaiḥ* limbs and organs *tanūbhiḥ* bodies (*yuktāḥ*

vayam we having) *tuṣṭuvāṁsaḥ* singing (your praise) *devahitam* allotted by the Lord *āyuh* span of life *vyaśema* may we obtain fully *vṛddhaśravāḥ* He who is glorified in the scriptures by ancient preceptors *indraḥ* the Supreme Lord *naḥ* for us *svasti* prosperity (in our study and in the practice of what is learned) *dadhātu* may confer *viśvavedāḥ* all-knowing *pūṣā* Pūṣan (lit. he who nourishes the world) *naḥ svasti dadhātu* may confer on us prosperity. *ariṣṭanemiḥ* he who protects from harm *tārksyaḥ* the celestial Bird *naḥ svasti dadhātu* may confer on us prosperity *bṛhaspatiḥ* the Lord of prayers (*brahmavarcasam* *paripālya* taking care of our spiritual lustre) *naḥ svasti dadhātu* may confer on us prosperity.

Om. O worshipful Ones, may our ears hear what is auspicious. May we, efficient to worship, see with our eyes what is auspicious. May we, who sing your praise, live our allotted span of life in perfect health and strength.

May Indra, the Lord who is extolled in the scriptures, Pūṣan, the all-knowing, Tārksya, who saves us from all harm, and Bṛhaspati, who protects our spiritual lustre, vouchsafe us prosperity in our study of the scriptures and the practice of the truths contained therein.

Om Peace: Peace: Peace.

[NOTES—These two Peace Invocations are mantras that originally occur in the *Ṛgveda Saṁhitā* (1. lxxxix. 8.6), and are used in connection with the Upaniṣads of the *Atharvaveda*].

PRAŚNOPANISAD

प्रथमः प्रश्नः FIRST QUESTION

ॐ नमः परमात्मने । हरिः ॐ ॥ सुकेशा च भारद्वाजः, शैव्यश्च सत्यकामः, सौर्यायणी च गार्ग्यः, कौसल्यश्चाश्वलायनो, भार्गवो वैदर्भिः, कबन्धी कात्यायनस्ते हैते ब्रह्मपरा ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा, एष ह वै तत्सर्वं वक्ष्यतीति, ते ह समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ॥ १ ॥

Om namaḥ paramātmāne. Hariḥ om.

1. *sukeśā ca bhāradvājaḥ, śaibyaś ca satyakāmaḥ, sauryāyaṇī ca gārgyaḥ, kausalyaścāśvalāyano, bhārgavo vaidarbhiḥ, kabandhī kātyāyanaḥ te haite brahma-parāḥ, brahma-niṣṭhāḥ, param brahma-anveṣamāṇā, eṣa ha vai tat sarvaṁ vakṣyātīti, te ha samit-pāṇayo bhagavantam pippalādam upasannāḥ.*

bhāradvājaḥ son of Bharadvāja *sukeśā* (called) Sukeśas *ca* and *śaibyaḥ* son of Śibi *satyakāmaḥ* (called) Satyakāma *ca* and, *gārgyaḥ* of the clan of Gārga *sauryāyaṇī* the grandson of Sūrya *ca* and *āśvalāyana* the son of *āśvala kausalyaḥ* (called) Kausalya *ca* and *vaidarbhiḥ* of Vidarbha *bhārgavaḥ*

Bhārgava (i.e., born of the clan of Bhṛgu) *kātyāyanaḥ* the son of Kātya (one whose great-grandfather is still living) *kabandhī* (called) Kabandhin *te* they *ha* so the story goes *brahmaṇarāḥ* devoted to Brahman *brahmaniṣṭhāḥ* steadfast in Brahman *param* the Supreme *brahma* Brahman *anveṣamāṇāḥ* seeking (*āsan* were) *te* they *ha* indeed *eṣaḥ* this person *ha vai* surely *ta* that *sarva* all *vakṣyati* will tell *iti* thus (*niścītya* having thought) *samītpāṇayaḥ* with sacrificial fuel in hand *bhagavantam* the venerable *pippalādam* Pippalāda *upasannāḥ* approached.

Om, adoration to the Supreme Self. The Supreme Lord who is ever attracting all towards Him is the Highest Reality.

Sukeśas, the son of Bharadvāja; Satyakāma, the son of Śibi; the grandson of Sūrya of the clan of Garga; Kausalya, the son of Asvala, Bhārgava of Vidarbha; Kabandhin, the son of Katya;—all¹ these were devoted to Brahman and steadfast² in Brahman, and were in search of the supreme Brahman. With³ sacrificial fuel in hand, they approached the venerable Pippalāda, thinking that he would tell them all that.

NOTES—1. *All these were devoted to Brahman.*—‘Brahman’ here means the Saguṇabrahman of the Vedas.

2. *Steadfast in Brahman*—i.e., well established in the practices of devotion to the Saguṇabrahman or Hiraṇyagarbha.

3. *With sacrificial fuel in hand*—According to the customary rules, one should not visit the king, the

deity in the temple, and the Guru without offering some kind of present. It was also customary with the pupils in ancient times to get for their teachers the fuel for sacrifices.]

तान् ह स ऋषिरुवाच,—भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं संवत्स्यथ, यथाकामं प्रश्नान् पृच्छत, यदि विज्ञास्यामः सर्वं ह वो वक्ष्याम इति ॥ २ ॥

2. *tān ha sa ṛṣir uvāca, bhūya eva tapasā brahmacaryeṇa śraddhayā saṁvatsaram saṁvatsyatha, yathā-kāmaṁ praśnān pṛcchata, yadi vijñāsyāmaḥ sarvaṁ ha vo vakṣyāma iti.*

saḥ that *ṛṣiḥ* Ṛṣi (revealer of some Vedic mantra) *tān* to them *uvāca* said *ha* verily *tapasā* by penance *brahmacaryeṇa* by abstinence *śraddhayā* by faith *bhūyaḥ* again *eva* indeed *saṁvatsaram* a year *saṁvatsyatha* live (*anantaram* after that) *yathākāmaṁ* according to the desire *praśnān* questions *pṛcchata* may ask *yadi* if *vijñāsyāmaḥ* (we) know *vaḥ* to you *ha* assuredly *sarvaṁ* all *vakṣyāmaḥ* shall tell.

The Ṛṣi said to them : 'Live again a year more in penance, abstinence, and faith; then you may ask questions according to your desire; if I know them, assuredly I shall tell everything to you.'

[NOTES—The Śruti here clearly indicates by the story that unless the pupil is thoroughly trained and disciplined through Tapas, abstinence, and faith, it is not possible

to comprehend subtle spiritual truths. While Tapas and Brahmacharya are helpful in restraining the mind and the senses, Śraddhā is needed to make the pupil's mind receptive to the holy teachings imparted by the Guru.]

अथ कबन्धी कात्यायन उपेत्य पप्रच्छ, भगवन् कुतो ह
वा इमाः प्रजाः प्रजायन्त इति ॥ ३ ॥

3. *atha kabandhī kātyāyana upetya papraccha, bhagavan, kuto ha vā imāḥ prajāḥ prajāyanta iti.*

atha afterwards *kātyāyanaḥ kabandhī* Kabandhin, the young son of Katya *upetya* having approached (Pippalāda) *papraccha* asked: *bhagavan* Venerable Sir, *imāḥ* these (visible) *prajāḥ* creatures *kutaḥ* whence *ha vai* as they say *prajāyante* are born?

Then Kātyāyana Kabandhin having approached (Pippalāda) asked (him): 'Venerable Sir, whence are these creatures born?'

तस्मै स होवाच—प्रजाकामो वै प्रजापतिः, स तपोऽतप्यत,
स तपस्तप्त्वा, स मिथुनमुत्पादयते रयिञ्च प्राणञ्चेति, एतौ मे
बहुधा प्रजाः करिष्यत इति ॥ ४ ॥

4. *tasmai sa hovāca—prajā-kāmo vai prajāpatiḥ, sa tapo 'tapyata, sa tapas taptvā sa mithunam utpādayate, rayim ca prāṇaṁ ca iti, etau me bahudhā prajāḥ karisyata iti.*

saḥ he (Pippalāda) *tasmai* to him *uvāca* said *saḥ* that *prajāpatiḥ* Creator *prajākāmāḥ (sa)* being desirous of

creatures *tapah* austerities (meditation) *atapyata* performed *sa* he *tapah* meditation *taptvā* having performed *etau* these two *me* my *prajāḥ* creatures *bahudhā* in manifold way *kariṣyataḥ* will do (produce) *iti* thus (*niścītya* having determined) *saḥ* he *rayim* food (Matter) *prāṇam* Prāṇa (Energy) *ca* and *mithunam* pair *ulpādayate* created.

To him Pippalāda replied: 'The Creator' desirous of progeny performed austerity in the form of meditation. Having performed austerity, He created the pair—Matter² and Energy—thinking that they together would manifoldly bring forth creatures for Him.

[NOTES—1. *Creator*—Hiraṇyagarbha.

2. *Matter and Energy*—According to Śaṅkarācārya Rayi in the text means food, or the Moon; and Prāṇa means Fire, or the eater. Śaṅkara's interpretation is based upon the Vedic notion that all food is produced by the subtle influence of the Moon which is the cause of the liquid principle or Rasa on the earth; and the Sun which gives the earth its fire-principle or Tejas is the consumer of the former. This is physically as well as physiologically true; for life is sustained and multiplied by food and respiration, Anna and Prāṇa. We have translated Rayi as Matter and Prāṇa as Energy. Hiraṇyagarbha, the cosmic mind, first created out of himself Matter and Energy which produce all the varieties of the universe. This interpretation is in accord with the discoveries of modern science, and quite convincing when read with the subsequent passages.]

आदित्यो ह वै प्राणो, रयिरेव चन्द्रमा, रयिर्वा एतत् सर्वं
यन्मूर्तं चामूर्तं च, तस्मान्मूर्तिरेव रयिः ॥ ५ ॥

5. *ādityo ha vai prāṇah, rayir eva candramā, rayir vā
etat sarvaṁ yan mūrtam cāmūrtam ca, tasmāt mūrtir
eva rayiḥ.*

ādityaḥ the Sun, *ha vai* verily *prāṇaḥ* Energy; *candramā* the Moon *eva* verily *rayiḥ* Matter *vā* or *yat* what *mūrtam* with form (gross) *yat* what *ca* and *amūrtam* formless (subtle) *etat* these *sarvaṁ* all *vai* verily *rayiḥ* Matter; *tasmāt* therefore *mūrtiḥ* form *eva* indeed *rayiḥ* Matter.

The¹ Sun is Energy, and Matter² indeed is the Moon; or, Matter³ verily are all these—what is with form and what is formless; therefore⁴ form is matter.

NOTES—1. *The Sun is Energy*—The Sun being the greatest centre of Energy, it has been conceived of as the mainspring of life and activity, and is identified here with the *Prāṇa*, the cosmic Energy.

2. *Matter indeed is the Moon*—The Moon being devoid of all heat and light, is identified with inert matter; moreover, just as the Moon shines by the light of the Sun, so Matter too expresses itself through force or energy. Probably there is another reason for this identification. The word *Rayi* means food, and according to the Vedic mythology, the nectar of the Moon is the food of the gods, and on the earth all vegetables are produced through its influence; so the Moon is food or *Rayi*; but the crudeness of the simile has been cleared in the next sentence.

FIRST QUESTION

9

3. *Matter verily are all these etc.*—Here the Śruti hints at the latest scientific view that whatever exists in this universe—objects with form or without form, gross or subtle, atomic or compound—is Matter, that Rayi and Prāṇa or Matter and Energy, are mutually convertible, and that the difference between the two is not radical but only conceptual—a difference only in the states of manifestation.

4. *Therefore form is matter.*—But according to the ordinary conception of matter, it is inert and gross and occupies space, i.e., it has form.]

अथादित्य उदयन् यत् प्राचीं दिशं प्रविशति तेन प्राच्यान् प्राणान् रश्मिषु सन्निधत्ते । यदक्षिणां यत्प्रतीचीं यदुदीचीं यदधो यदूर्ध्वं यदन्तरा दिशो यत्सर्वं प्रकाशयति तेन सर्वान् प्राणान् रश्मिषु सन्निधत्ते ॥ ६ ॥

6. *athāditya udayan yat prācīm diśam praviśati, tena prācyān prāṇān raśmiṣu sannidhatte. yad dakṣiṇām yat pratīcīm yad udīcīm yad adho yad ūrdhvam yad antarā diśo yat sarvaṁ prakāśayati, tena sarvān prāṇān raśmiṣu sannidhatte.*

atha now *ādityaḥ* the Sun *udayan* having risen *yat* when *prācīm* the eastern *diśam* quarter *praviśati* enters *tena* by that *prācyān* eastern *prāṇān* Prāṇās *raśmiṣu* in the rays *sannidhatte* holds *yat* when *dakṣiṇām* southern *yat* when *pratīcīm* western *yat* when *udīcīm* northern *yat* when *adhaḥ* nadir *yat* when *ūrdhvam* zenith *yat* which *antarā* intermediate *diśaḥ* quarters *yat* when (*anyat* else) *sarvaṁ* all

prakāśayati illumines *tena* by that *sarvān* all *prāṇān* Prāṇās *raśmiṣu* in the rays *sannidhatte* holds.

Now, when the Sun after having risen enters the East, then he holds Prāṇās of the East in his rays. When he illumines the South, the West, the North, the Zenith, the Nadir, the Intermediate quarters, and all, by his rays he holds all the Prāṇās.

[NOTES—The Śruti here states that wherever there is the manifestation of life and energy, they are due to the quickening influence of the Sun.]

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते । तदेतद्वचाभ्यु-
क्तम् ॥ ७ ॥

7. *sa eṣa vaiśvānaro viśva-rūpaḥ prāno'gnirudayate; tad etad ṛcābhyuktam.*

saḥ He *eṣaḥ* this *prāṇaḥ* Prāṇa *viśvarūpaḥ* of universal form *vaiśvānaraḥ* of universal life *agniḥ* Fire *udayate* rises. *tat* that *etat* this *ṛcā* by the Ṛk *abhyuktam* described.

Thus¹ rises He, the Prāṇa of universal life and universal form, the Fire. It has been described by the following Ṛk.²

[NOTES—1. *Thus rises He etc.*—The Śruti asserts that the Sun and Fire are both manifestations of the same Prāṇa (Energy) which is universal and all pervading.

2. *Rk.*—A laudatory verse a collection of which constitutes the *R̥gveda*.]

विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम् ।
सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः ॥ ८ ॥

8. *viśva-rūpaṁ harinaṁ jāta-vedasaṁ parāyaṇaṁ jyotirekaṁ tapantaṁ; sahasra-raśmiḥ śatadhā vartamānaḥ prāṇaḥ prajānām udayaty eṣa sūryaḥ.*

viśvarūpaṁ of universal form *hariṇam* full of rays *jātavedasaṁ* omniscient *parāyaṇam* the basis of all (life) *ekam* one *jyotiḥ* effulgent *tapantaṁ* he who gives heat (*taṁ sūryam* the Sun *sudhiyaḥ vijñātavantaḥ* the seers know). *sahasraraśmiḥ* of thousand rays *śatadhā* in hundred ways *vartamānaḥ* existing *prajānām* of the creatures *prāṇaḥ* life *eṣaḥ* this *sūryaḥ* the sun *udayati* rises.

(The wise know him, who is) of universal form, full of rays, omniscient, the basis of all (life), the effulgent one, and (great) giver of heat. There rises the Sun of thousand rays who is manifold in existence and the life of all creatures.

[NOTES—The spiritualization of *Prāṇa* identified with the Sun is most significant in the Vedāntic Metaphysics.]

संवत्सरो वै प्रजापतिः, तस्यायने दक्षिणश्चोत्तरं च । तद्ये
ह वै तदिष्टापूर्ते कृतमित्युपासते, ते चान्द्रमसमेव लोकमभिजयन्ते,
त एव पुनरावर्तन्ते । तस्मादेत ऋषयः प्रजाकामा दक्षिणं
प्रतिपद्यन्ते । एव ह वै रयिर्यः पितृयाणः ॥ ९ ॥

9. *saṁvatsaro vai prajā-patiḥ, tasyāyane dakṣiṇam-cottaram ca; tadye ha vai tad iṣṭā-pūrte kṛtam ity-upāsate; te cāndramasam eva lokam abhijayante, ta eva punarāvartante; tasmād eta ṛṣayaḥ prajā-kāmā dakṣiṇam pratipadyante; eṣa ha vai rayir yaḥ pitryāṇaḥ.*

prajāpatiḥ Prajāpati (Lord of the creatures) *vai* verily *saṁvatsaraḥ* the whole year *tasya* his *dakṣiṇam ca* the south *uttaram ca* and the north *ayane* two paths (*vartate* exist); *tat* therefore *ye* who *ha vai* verily (or, as it is well known) *tat* that *iṣṭāpūrte* (*iṣṭam ca pūrtam ca*) the performance of Vedic sacrifices and doing such philanthropic works as digging a well or a tank for the public, or establishing an alms-house etc., *kṛtam* work worth doing, or of permanent value *iti* thus *upāsate* do devoutly *te* they *cāndramasam* the lunar *lokam* world *abhijayante* conquer (attain); *te* they *eva* verily *punarāvartante* return again. *tasmāt* therefore *ete* these *ṛṣayaḥ* the Ṛṣis *prajākāmāḥ* desirous of progeny *dakṣiṇam* the southern *pratipadyante* go *eṣaḥ* this *ha vai* indeed *rayiḥ* Matter *yaḥ* which *pitryāṇaḥ* the path of the manes.

The¹ year is verily Prajāpati, and his² paths are two, the southern, and the northern; now, those who perform the *Iṣṭāpūrta*³ (Vedic sacrifice and charitable work) thinking them as works of supreme value, they attain the world of the Moon and afterwards return here again. Therefore those Ṛṣis who desire offspring go by the Southern Path. Matter⁴ verily is this path of the manes.

(NOTES—1. *The year is verily Prajāpati.*—Here 'year' means Time. Time indeed is Prajāpati, the Lord of creation, because everything is within the control of time. Moreover, psychologically the conception of time forms the basis of creation; for creation is the phenomenon of causation (*i.e.*, a reading of Reality as cause and effect). We cannot conceive of a cause changing into an effect without the necessary conception of moments which alone gives us the idea of antecedence and sequence. Śrī Kṛṣṇa also says in the Gītā 'Of measurers I am Time.'

2. *'His path etc.*—As the year has two parts according to the two solstices, so two paths are laid out by the Prajāpati (Time) for the departed souls in accordance with the Law of Causation, or Karma and its due effect *Vide* Notes Gītā VIII. 24, 25 (Advaita Ashrama Edition) and Gītā VIII-23 (Śrī Ramakrishna Math, Madras, Edition).

3. *Iṣṭāpūrta*—

अग्निहोत्रं तपः सत्यं भूतानां चानुपालनम् ।

आतिथ्यं वैश्वदेवञ्च इष्टमित्यभिधीयते ।

'The daily sacrifice of *Agnihotra*, austerity, truthfulness, maintenance of animals, feeding of the guests and feeding the birds and beasts—these are called *Iṣṭa*.'

वापीकूपतडागादि देवतायतनानि च ।

अन्नप्रदानमारामः पूर्यमित्यभिधीयते ।

'Sinking wells or excavation of tanks for the public, building temples, giving food to the hungry, laying out public gardens—these are called *Pūrta*.'

4. *Matter verily is this path of the manes*—Since those alone who are attached to the material life go to the Candraloka by this 'path of the manes' and return again

and again into this world, it is called matter in contra-distinction to the other path spoken of in the next section, which leads to the spiritual illumination and non-birth. This *Pitṛyāna* is the material conception of life—a gross dream, as it were, of the soul, hence it is matter.]

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्ययात्मानमन्विष्या-
दित्यभिजयन्ते । एतद्वै प्राणानामायतनमेतदमृतमभयमेतत्
परायणमेतस्मान्न पुनरावर्तन्त इत्येष निरोधः । तदेष श्लोकः ॥१०॥

10. *athottareṇa tapasā brahmacaryeṇa śraddhayā
vidyayātmānam anviṣyādityam abhijayante; etad vai
prāṇānām āyatanam, etad amṛtam abhayam, etat
parāyaṇam, etasmān na punarāvartanta, ity eṣa
nirodhaḥ; tad eṣa ślokaḥ.*

atha again *tapasā* by austerity *brahmacaryeṇa* by self-discipline *śraddhayā* by faith *vidyayā* by knowledge *ātmānam* the Ātman, Self *anviṣya* having sought *uttareṇa* by the Northern Path *ādityam* the Sun *abhijayante* attain *etad* this (Sun) *vai* verily *prāṇānām* of all the Prāṇās or Energy *āyatanam* abode (source) *etat* this *amṛtam* immortal and imperishable *abhayam* free from fear *etam* this *parāyaṇam* supreme resort *etasmāt* from this (Sun) *punaḥ* again *na* *āvartante* do not return *iti* thus *eṣaḥ* this (the Northern Path) *nirodhaḥ* (is) the end (lit, restriction) *tat* on the same *eṣaḥ* this *ślokaḥ* verse (*bhavati* there is).

But those who have sought the Ātman by austerity, abstinence, faith and knowledge, attain' the Āditya by the Northern Path. This³ is the source of all Energy, this is immortal

and free from fear, this is the supreme resort. From there they do not return, for it³ is the end. There is the following verse on it:

[NOTES—1. *Attain the Āditya*—According to other Upaniṣads and the *Brahmasūtras*, such a soul goes along the Devayāna (Path of gods) to the world of Āditya; and from there goes on to the Brahmāloka, the world of Brahmā, and at the end of the cycle of time merges into Brahman along with Brahmā. This is known as the path of Kramamukti (gradual liberation).

2. *This is immortal etc.*—Because the follower of this path is no more subjected to transmigration.

3. *It is the end*—Śaṅkarācārya explains *nirodhaḥ* of the text as 'blocked,' i.e., this Northern Path is blocked for the ignorant and persons devoid of the necessary qualities.]

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम् ।
अथेमे अन्य उ परे विचक्षणं सप्तचक्रे षडर आहुरर्पितमिति ॥११॥

11. *pañca-pādaṁ pitarāṁ dvādaśākṛtiṁ diva āhuḥ
pare ardhe puriṣiṇam; atheme anya u pare vicakṣanaṁ
sapta-cakre ṣaḍara āhurarpitamiti.*

pañcapādam with five feet *dvādaśākṛtim* with twelve forms *pitarāṁ* father *divaḥ* of the sky *pare* above *ardhe* half *puriṣiṇam* excreting (giving rains) *āhuḥ* (the sages) say *atha* again *pare anye* others *ime* these (the sages) *vicakṣaṇam* the seer (the Sun) *saptacakre* of seven wheels *ṣaḍare* on six-spoked (chariot) *arpitam* placed (*iti* thus) *āhuḥ* say.

Some sages say that he¹ is the father with² five feet and twelve³ forms, giving rains from the upper half of heaven; others again say that the⁴ seer is placed on a chariot of seven⁵ wheels and six⁶ spokes.

[NOTES—1. *He is the father.*— The Sun is called the father of all because all life proceeds from him and is sustained by him. The Sun is identified with the year or Time as he is the maker or measurer of Time.

2. *With five feet*—i.e., with the five seasons, counting Hemanta and Śisīra as one.

3. *Twelve forms* — i.e., the twelve months.

4. *The seer*—i.e., the Sun who sees and knows all, since he is immanent in all in the form of energy.

5. *Seven wheels*—i.e., the seven rays or colours known as the seven horses of the Sun.

6. *Six spokes* —the six (Indian) seasons.

The drift of the text is that it is the Sun, the Prāṇa, who makes the time, who marks it out into the year which has several sub-divisions and phases, and who thus functions as the controller and father of all. This verse occurs originally in the Ṛgveda—1. 164.12.]

मासो वै प्रजापतिस्तस्य कृष्णपक्ष एव रयिः शुक्लः प्राण-
स्तस्मादेत कथयः शुक्ल इष्टं कुर्वन्तीतर इतरस्मिन् ॥ १२ ॥

12. *māso vai prajā-patis, tasya kṛṣṇa-pakṣa eva rayiḥ śuklaḥ prāṇas tasmād eta ṛṣayaḥ śukla iṣṭam kurvanti, itara itarasmin.*

māsaḥ the month *vai* verily *prajāpatiḥ* Prajāpati (the lord of creatures) *tasya* its *kṛṣṇapakṣaḥ* the dark fortnight *eva* only *rayiḥ* Matter *śuklaḥ* the bright (fortnight) *prāṇaḥ* Prāṇa. *tasmāt* therefore *ete* these *ṛṣayaḥ* the Ṛṣis *śukle* in the bright (fortnight) *iṣṭam* sacrifices *kurvanti* perform; *itare* others *itarasmin* in the other (i.e., in the dark fortnight).

The month is verily Prajāpati. Its dark fortnight is Matter, and its bright fortnight Prāṇa. Therefore some Ṛṣis perform their sacrifices in the bright fortnight; others in the other half.

[NOTES—The same play of light and darkness—of Matter and Energy—of activity and inactivity—which is manifest in infinite Time, in the form of creation and dissolution, is noticeable also in the period of a year in two solstices and also in a month in the form of two fortnights, and in a day in the form of day and night.]

अहोरात्रौ वै प्रजापतिस्तस्याहरेव प्राणो रात्रिरेव रयिः ।
प्राणं वा एते प्रस्कन्दन्ति ये दिवा रत्या संयुज्यन्ते, ब्रह्मचर्यमेव
तद्यद्रात्रौ रत्या संयुज्यन्ते ॥ १३ ॥

13. *aho-rātro vai prajā-patis tasyāhareva prāṇo rātrir-eva rayiḥ; prāṇam vā ete praskandanti ye divā ratyā samyujyante brahmacaryam eva tad yad rātrau ratyā samyujyante.*

ahorātraḥ Day and Night *vai* surely *prajāpatiḥ* Prajāpati *tasya* its *ahaḥ* day *eva* indeed *prāṇaḥ* Prāṇa (Energy) *rātriḥ* night *eva* verily *rayiḥ* matter. *ye* who *divā* by day *ratyā* in sexual intercourse *samyujyante* combine *prāṇam* Prāṇa *vai* assuredly *ete* they *praskandanti* dissipate. *rātrau* in night *yat* when *ratyā* in sexual intercourse *samyujyante* are united *tat* that *brahmacaryam* control *eva* indeed.

Day and night are Prajāpati; of Prajāpati day is Prāṇa (Energy) and night is Matter. So those who unite in sexual love by day, dissipate their Prāṇa; but' control, indeed, is that when they unite by night.

[NOTES—1. *But control indeed etc.*—We have translated the word Brahmacarya in the text as 'control'—for it apparently means here 'discipline,' or self-control in sexual indulgence, and not complete continence which the word usually means.]

अन्नं वै प्रजापतिस्ततो ह वै तद्वेतस्तस्मादिमाः प्रजाः
प्रजायन्त इति ॥ १४ ॥

14. *annaṁ vai prajāpatīs tato ha vai tad retas tasmād imāḥ prajāḥ prajāyanta iti.*

annam food *vai* verily *prajāpatiḥ* Prajāpati *tataḥ* from that *tat* that *retas* the seed (semen) (*jāyate* is produced); *tasmāt* from that *imāḥ* these *prajāḥ* creatures *prajāyante* are born.

Food is verily the Prajāpati. From that is produced the seed, and from that again all these creatures are born.

[NOTES—This Section directly gives the answer to the first question; but hitherto the Śruti has been dealing only with the fundamental principles of creation. The question was 'Whence are these creatures born?'; and in answer to it, the teacher first said (Sec. 4) that Matter and Energy are the two fundamental principles of creation. Next (Sec. 5 to 8) the various expressions and functions in general, of Energy and Matter, in maintaining the creation are described. Then (Sections 9 and 10) he spoke of the two paths, the material and the spiritual, by which a soul can travel after death, according to his Karma and Knowledge. Next (Sections 11 to 13) he digressed in giving the descriptions of minor sub-divisions of time, such as seasons, months, and days, and pointed out that all these divisions, like Time itself, are but the working of the same Matter and Energy, and through them they control the life. And then in the present Section he gives the direct reply that 'from the seed the creatures are born'.

It may appear strange why the teacher should apparently depart so much from the point before directly giving the answer which after all was a statement of a simple biogenetic fact perhaps well-known to the questioner himself. But there is a 'deeper significance in it. In making so many preliminary statements with regard to Prāṇa and Rayi (Energy and Matter) before mentioning the biological origin of life, the teacher had two things in view. First, by stating the fact that Matter and Energy are the principal sources of the Creation, the teacher pointed out that the bioplasmic origin of life is but a secondary expression of the same Matter and Energy. Secondly, by mentioning the eschatology even before his answer to the question on the origin of life, he hinted that there could

be no first origin of life, nor of any creature for that matter, in the true sense of the term. Life is beginningless and so are the creatures. The life-principle, the soul, has to undergo bodily expressions from time to time, from Cycle to Cycle,—that is all,—but has no real origin.

In the Sections 9, 12, 13 and 14 the word *Prajāpati* is used with a peculiar significance. Primarily the word means *Brahmā* or *Hiraṇyagarbha* whose another expression is Time (as explained in the notes on the 9th Section) and then it is used rather loosely for the minor divisions of time such as year, month and day, as they consist of the dual expressions of Matter and Energy. In the 14th Section, the sperm is called *Prajāpati* since it is the source of the individual physical life as *Hiraṇyagarbha* is that of the collective.]

तद् ये ह वै तत्प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते ।
तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ॥१५॥

15. *tad ye ha vai tat prajāpati vratam caranti te mithunam utpādayante, teṣām evaiṣa brahmaloko yeṣāṁ tapo brahmacaryam yeṣu satyam pratiṣṭhitam.*

tat thus *ye* those *tat* that *prajāpativratam* rule of *Prajāpati caranti* observe *te* they *mithunam* a pair *utpādayante* produce. *yeṣāṁ* of those *tapo* penance *brahmacaryam* abstinence, *yeṣu* in whom *satyam* truth *pratiṣṭhitam* established, *teṣām* their *eva* verily *eṣa* this *brahmalokaḥ* the heaven of *Brahmā*.

Therefore, those who observe the¹ rule of *Prajāpati* produce² a pair. For them verily is the *Brahmaloka*,³ who have penance and abstinence⁴ and in whom truth abides.

[NOTES—1. *The rule of Prajāpati*—i.e., Ṛtukālagamanam, and what is spoken of in section 13.

2. *Produce a pair*—i.e., son and daughter.

3. *The Brahmaloka*—Here only the Candraloka is meant and not the supreme heaven of Brahmā.

4. *Abstinence*—i.e., Brahmacarya mentioned in section 13.

This section tells us that those ignorant householders who simply observe 'the rule of Prajāpati', get the fruit in this world in the shape of sons and daughters, but those who have in addition, penance, 'discipline', and truthfulness and have performed Iṣṭāpūrta, go to the 'Heaven of Moon' hereafter.]

तेषामसौ विरजो ब्रह्मलोको न येषु जिह्ममनृतं न माया चेति

॥ १६ ॥

16. *teṣām asau virajo brahma-loko na yeṣu jihmam anṛtam, na māyā ceti.*

yeṣu in whom *jihmam* deceit, *anṛtam* falsehood, *na* not, *māyā* guile *ca* and *na* not, *teṣām* their *asau* that *virajaḥ* pure *brahmalokaḥ* the world of Brahmā *iti* thus (the section ends).

That pure' world of Brahmā belongs to them only in whom rests not deceit, falsehood or guile.

[NOTES—1. *Pure world of Brahmā*—i.e., the supreme heaven spoken of in section 10.]

END OF THE FIRST QUESTION

द्वितीयः प्रश्नः SECOND QUESTION

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ । भगवन् कत्येव देवाः
प्रजां विधारयन्ते ? कतर एतत्प्रकाशयन्ते ? कः पुनरेषां वरिष्ठ
इति ॥ १ ॥

1. *atha hainam bhārgavo vaidarbhiḥ papraccha, bhagavan, katyeva devāḥ prajāṁ vidhārayante, katara etat prakāśayante, kaḥ punar eṣāṁ varīṣṭha iti.*

atha then *vaidarbhiḥ bhārgavaḥ* the Bhargava of Vidarbha *enam* him *papraccha* asked, *bhagavan* Holy Sir, *kati* how many *eva* verily *devāḥ* gods *prajāṁ* creatures *vidhārayante* support, maintain? *katara* how many *etat* this *prakāśayante* manifest? *kaḥ* who *punaḥ* again *eṣāṁ* of these *varīṣṭhaḥ* the greatest?

Next, the Bhārgava of Vidarbha asked him: 'Holy Sir, how many are the gods' who support the creatures? How many (of them) manifest^a it? And who again is the greatest of them?'

[NOTES—1. *The gods*—i.e., powers, organs, or the senses.

2. *Manifest it*—i.e., express their power.]

तस्मै स होवाचाकाशो ह वा एष देवो वायुरग्निरापः पृथिवी
वाङ्मनश्चक्षुः श्रोत्रं च । ते प्रकाश्याभिचदन्ति वयमेतद्वाणमव-
ष्टभ्य विधारयामः ॥ २ ॥

2. *tasmai sa hovāca, ākāśo ha vā eṣa devo vāyur-
agnir āpaḥ pṛthivī vān manaś cakṣuḥ śrotram ca,
te prakāśyābhivadanti, vayam etad bāṇam avaṣṭabhya
vidhārayāmaḥ.*

Saḥ he (Pippalāda) *tasmai* to him *uvāca* said, *eṣaḥ* that *devaḥ* god *ākāśaḥ* the sky, *vāyuh* air, *agniḥ* fire, *āpaḥ* water, *pṛthivī* earth. *vāk* speech (organ of speech), *manaḥ* mind, *cakṣuḥ* eye, *śrotram* ear *ca* and *te* they *prakāśya* having manifested (their power) *abhivadanti* vaunt *vayam* we *etat* this *bāṇam* body (lit., perishable) *avaṣṭabhya* having held together *vidhārayāmaḥ* support.

To him he replied: 'The ether is that God—the air, fire, water, earth, speech, mind, eye and ear. These having manifested their power, vaunt, and say "We (each of us), holding this body, support it."

तान् वरिष्ठः प्राण उवाच । मा मोहमापद्यथ अहमेवै-
तत्पञ्चधात्मानं प्रविभज्यैतद्वाणमवष्टभ्य विधारयामीति ; तेऽश्रद्-
धाना बभूवुः ॥ ३ ॥

3. *tān varīṣṭhaḥ prāṇa uvāca, mā moham āpadyatha,
aham evaitat pañcadhātmānaṁ pravibhajyaitad bāṇam
avaṣṭabhya vidhārayāmi iti ; te 'sraddadhānā babhū-
vuh.*

varīṣṭhaḥ the supreme (chief) *prāṇaḥ* (vital energy) *tān* to them *uvāca* said *moham* self-delusion *mā* do not *āpadyatha* fall into. *aham* I *eva* verily *etam* this *ātmānam* myself *pañcadhā* in five parts *pravibhajya* having divided *etat* this *bāṇam* body *avaśṭabhya* holding *vidhārayāmi* support. *te* they (the other gods) *asraddadhānāḥ* unbelieving *babhūvuḥ* became.

The chief Prāṇa then declared : 'Do not be deluded. I' alone, dividing myself into five parts, hold this body and support it.' But they were not disposed to believe his words.

[NOTES—1. *I alone dividing myself etc.*—Here it refers to the five kinds of vital breath, *viz.*, Prāṇa, Apāna, Samāna, Udāna, and Vyāna which are supposed to function in maintaining the body. But the powers which the sensory and motor organs manifest by their functioning are only expressions of the one vital energy that pervades the whole body, and which again is a part of the universal energy. There is only one Prāṇa that acts through the body and Nature. This truth has been allegorically described here as well as in the subsequent sections.]

सोऽभिमानादूर्ध्वमुत्क्रमत इव; तस्मिनुत्क्रामत्यथेतरे सर्वं
एवोत्क्रामन्ते, तस्मिँश्च प्रतिष्ठमाने सर्वं एव प्रातिष्ठन्ते । तद्यथा
मक्षिका मधुकरराजानमुत्क्रामन्तं सर्वा एवोत्क्रामन्ते, तस्मिँश्च
प्रतिष्ठमाने सर्वा एव प्रातिष्ठन्त, एवं वाङ्मनश्चक्षुः श्रोत्रं च ते
प्रीताः प्राणं स्तुवन्ति ॥ ४ ॥

4. *so 'bhimānād ūrdhvam utkramata iva, tasmin utkrāmaty athetare sarva evotkrāmante, tasmimś ca pratiṣṭhamāne sarva eva pratiṣṭhante, tad yathā makṣikā madhu-kara-rājānam utkrāmantaṁ sarvā evotkrāmante tasmimś ca pratiṣṭhamāne sarvā eva pratiṣṭhanta, evaṁ vāṁ manaś cakṣuḥ śrotraṁ ca, te prītāḥ prāṇaṁ stuvanti.*

saḥ he (Prāṇa) *abhimānāt* from indignation *ūrdhvam* upward *utkramate* was going out *iva* as if *tasmin* when he (i. e. the chief Prāṇa) *utkrāmati* when gone out *atha* thereupon *itare* others *sarve eva* all *prāṇāḥ* Prāṇas (senses and organs) *utkrāmante* get out *tasmin* when he (i. e. the chief Prāṇa) *ca* and *pratiṣṭhamāne* when being established *sarve* all *eva* verily *pratiṣṭhante* are established, *tad yathā* as *madhukararājānam* the king of the bees (queen-bee) *utkrāmantaṁ* in going out *sarvāḥ* all *eva* verily *makṣikāḥ* bees *utkrāmante* go out *tasmin* when he (the king) *pratiṣṭhamāne* being established *sarvāḥ eva* all *pratiṣṭhante* are established *evaṁ* thus *vāk* speech *manaḥ* mind *cakṣuḥ* eyes *śrotraṁ* ears *ca* and (*akurvan* did) *te* they *prītāḥ* being pleased *prāṇaṁ* the Prāṇa *stuvanti* praise.

He from indignation appeared to go out upwards (from the body); thereupon as he was about to go out, all others seemed to go out and when he was being established, all others were also established. Just as bees go out when their queen goes out, and settle down when she settles down, so did the speech, mind, eye, ears, (etc.). Being satisfied they praise the Prāṇa.

[NOTES—It should be noted here that mind also is included among the dependants of Prāṇa; i. e., even the mental activities are but the expressions of the same energy that functions through the body and the senses.]

एषोऽग्निस्तपत्येष सूर्य एष पर्जन्यो मघवानेष वायुः ।

एष पृथिवी रयिर्देवः सदसच्चामृतं च यत् ॥ ५ ॥

5. *eṣo 'gnis tapaty eṣa sūrya eṣa parjanya maghavān eṣa vāyuh eṣa pṛthivī rayir devaḥ sad-asac cāmṛtaṁ ca yat.*

eṣaḥ this (Prāṇa) *agniḥ* fire (*sa* being) *tapati* burns *eṣaḥ* this *sūryaḥ* sun *eṣaḥ* this *parjanyaḥ* cloud (*eṣaḥ* this) *maghavān* Indra *eṣaḥ* this *vāyuh* wind *eṣaḥ* this *devaḥ* bright one *pṛthivī* the earth *rayiḥ* matter *sa* what is *asat* what is not *ca* and *amṛtam* immortal *ca* and *yat* what.

He¹ burns as fire; He is the sun; He is the cloud; He is Indra; He is the wind. This bright one is (verily) earth, matter, what² is and what³ is not and also what⁴ is immortal.

NOTES—1. *He burns as fire etc.*—Śrī Śaṅkarācārya explains the first half of this passage as follows: He burns as fire, shines as the sun, rains as the cloud, and rules the subjects and kills the demons as Indra.

2. *What is—i.e.*, the gross, visible objects.

3. *What is not—i.e.*, subtle, imperceptible causal matter. It is called *asat* because it is non-existent to the senses.

4. *What is immortal—i.e., which is the basis of the relative immortality of gods.*

Here Prāṇa is spoken of as the ruling force of Nature nay, as Nature herself.]

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।

ऋचो यजूंषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥ ६ ॥

6. *arā iva ratha-nābhau prāṇe sarvaṁ pratiṣṭhitam, ṛco yajūṁṣi sāmāni yajñāḥ kṣatram brahma ca.*

rathanābhau in the nave of a wheel *arāḥ* spokes *iva* as *prāṇe* in Prāṇa *sarvaṁ* all *pratiṣṭhitam* are established *ṛcaḥ* the Ṛks (Veda) *yajūṁṣi* Yajus (Veda) *sāmāni* Sāma (Veda) *yajñāḥ* Sacrifice *kṣatram* Kṣatriyas *brahma* Brāhmaṇas *ca* and (*tasmin pratiṣṭhitam* are established in that).

As spokes in the nave of the wheel, all' are fixed in Prāṇa—Ṛks, Yajus, Sāmas, sacrifice, Kṣatriyas and Brāhmaṇas.

[NOTES—1. *All are fixed in Prāṇa etc.*—Here the Vedas are mentioned as fixed in Prāṇa inasmuch as their recitation depends upon Prāṇa, or, it may mean that they have their original manifestation in Hiraṇyagarbha, the universal mind or Prāṇa. Prāṇa is identified with the universal life force.]

प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे । तुभ्यं प्राण
प्रजास्त्विमा वलिं हरन्ति यः प्राणैः प्रतितिष्ठसि ॥ ७ ॥

7. *prajā-patiś carasi garbhe tvam eva pratijāyase tubhyam prāṇa prajāstvīmā balim haranti yaḥ prāṇaiḥ pratitiṣṭhasi.*

tvam thou *eva* verily *prajāpatiḥ* lord of creatures (*san* being) *garbhe* in the womb *carasi* dwellest, *pratijāyase* art re-born *prāṇa* O Prāṇa *imāḥ* these *prajāḥ* creatures *tu* again *tubhyam* to thee *balim* offerings *haranti* bring *yaḥ* that *tvam* thou *prāṇaiḥ* with the Prāṇas (i. e. senses) *pratitiṣṭhasi* dwellest.

Verily, as Prajāpati thou wanderest in the womb and art born again. To' thee, O Prāṇa, who dwellest in the body with the senses these creatures carry their offerings.

[NOTES—Prāṇa is Prajāpati, the universal Life; as a finite principle of life he enters into the womb and is re-born in the form of a child—this is the play of Life, of Prāṇa.

1. *To thee these creatures carry etc.*—The senses gather the perceptions of their respective objects not for any selfish gain, but for fostering the Life, the Prāṇa in the body.]

देवानामसि वह्निमः पितॄणां प्रथमा स्वधा ।

ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥ ८ ॥

8. *devānām asi vahnitamaḥ pitṛṇām prathamā svadhā, ṛṣiṇām caritaṁ satyam atharvāṅgirasām asi.*

(*tvam* thou) *devānām* for gods *vahnitamaḥ* the best carrier *pitṛṇām* for the manes *prathamā* first *svadhā* offering

(lit.. that which gives satisfaction) *atharvāṅgirasām*
Atharvāṅgiras ṛṣiṇām of the Ṛṣis *satyam* true *caritam*
 effort work *asi* (thou) art.

Thou art the¹ best carrier for gods and the first offering to the manes. Thou art the true effort of *Atharvāṅgiras*² Ṛṣis.

NOTES—1. *The best carrier for gods*—It is believed that the god of fire, Agni, carries to other gods the oblation offered into the fire, and so he has got the name Vahni (carrier). Agni is but another expression of Prāṇa which is immanent in all, even in the gods. So who can be a better carrier of offerings than Prāṇa?

2. *Atharvāṅgiras Ṛṣis*.—Śaṅkarācārya takes it as the senses.]

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।

त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥ ९ ॥

9. *indras tvam prāṇa tejasā rudro'si parirakṣitā*
tvam antarikṣe carasi sūryas tvam jyotiṣām patih.

prāṇa O Prāṇa, *tvam* thou *indraḥ* Indra *tejasā* by prowess *rudraḥ* Rudra *asi* art *parirakṣitā* the protector *tvam* thou *sūryaḥ* the Sun *antarikṣe* in the sky *carasi* movest *tvam* thou *jyotiṣām* of lights *patih* lord.

O Prāṇa, Thou art Indra,¹ and Rudra² by prowess, and (also art Thou) the Protector.³ Thou movest in the sky as the Sun. Thou⁴ art the lord of lights.

[NOTES—1. *Indra*—Here it may mean *Brahmā* the Creator.

2. *Rudra*—The Destroyer.

3. *The Protector*—i.e., *Viṣṇu*.

4. *Thou art the lord of lights*—i.e., all lights shine due to thee.]

यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः ।

आनन्दरूपास्तिष्ठन्ति कामायानं भविष्यतीति ॥ १० ॥

10. *yadā tvam abhivarṣasy athemāḥ prāṇa te prajāḥ ānandarūpās tiṣṭhanti kāmāyānnam bhaviṣyatīti.*

prāṇa O *Prāṇa* *tvam* thou *yadā* when *abhivarṣasi* rainest *atha* then *te* thy *imāḥ prajāḥ* these creatures *kāmāya* to the satisfaction of their desire *annam* food *bhaviṣyati* will be *iti* thus *ānandarūpāḥ* delightful *tiṣṭhanti* remain (become).

O *Prāṇa*, when thou pourest down rain, these creatures of thine are delighted, hoping that there will be food according to their desire.

व्रात्यस्त्वं प्राणैकऋषिरत्ता विश्वस्य सत्पतिः ।

वयमाद्यस्य दातारः पिता त्वं मातरिश्च नः ॥ ११ ॥

11. *vratyas tvam prāṇa ekaṛṣir attā viśvasya satpatiḥ vayam ādyasya dātārah, pitā tvam mātariśvanah.*

prāṇa O *Prāṇa* *tvam* thou *vrātyaḥ* a *Vrātya* *ekaṛṣiḥ* the Fire named *Ekaṛṣi* *san* being *attā* cater (enjoyer) (*tathā* likewise) *viśvasya* of the universe *satpatiḥ* the good lord (or the lord of existence) (*asi* thou art) *vayam* we (*tava* thy) *ādyasya* of the edible *dātāraḥ* givers *mātariśva* O *Mātariśvan* *tvam* thou *naḥ* our *pitā* father (or *tvam* thou *mātariśvanaḥ* of the wind *pitā* father)

Thou¹ art a *Vrātya*, O *Prāṇa*, and the *Ekaṛṣi* fire that enjoys (the offerings). Thou art the universal lord of existence. We are the givers of Thy food. Thou art, O air, our father.

[NOTES—1. *Thou art a Vrātya*—A person is called *Vrātya* for whom the *saṁskāras* or the sacramental rites have not been performed, i.e., one who is ceremonially unclean. *Prāṇa* being the first born there was none to perform the *saṁskāras* for him. *Prāṇa* is called *Vrātya* to indicate his inherent pure nature which requires no sacramental purification, and also the fact that he is the first born, the original source of the differentiated life. In Sanskrit rhetoric such expressions are called *nindāstuti*, i.e., praise in the language of blame.]

या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि ।

या च मनसि सन्तता शिवां तां कुरु मोत्कमीः ॥ १२ ॥

12. *yā te tanūr vāci pratiṣṭhitā yā śrotre yā ca cakṣuṣi yā ca manasi santatā śivāṁ tāṁ kuru motkramīḥ.*

te Thy *yā* which *tanuḥ* body *vāci* in speech *pratiṣṭhitā* is established *yā* which *śrotre* in the ear *ya* which *cakṣuṣi*

in the eyes (*pratiṣṭhiṭā* is established) *yā* which *ca* also *manasi* in the mind *santatā* pervades *tām* that *śivām* propitious *kuru* do *mā* do not *utkramiḥ* go away.

Make propitious that' body of Thine which exists in speech, in the ear, in the eye, and also which pervades the mind ; do not go away.

[NOTES—1. *That body of Thine—i.e.*, that expression of thine.

It will be explained further by the Śruti itself in III-5. *Vide* also the note on II-3.]

प्राणस्येदं वशे सर्वं त्रिदिवे यत् प्रतिष्ठितम् ।

मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञां च विधेहि न इति ॥ १३ ॥

13. *prāṇasyedam vaśe sarvaṁ tridive yat pratiṣṭhitam mātēva putrān rakṣasva śrīś ca prajñāṁ ca vidhehi na iti.*

tridive in the three worlds *yat* whatever *pratiṣṭhitam* exists *idam* this *sarvaṁ* all *prāṇasya* of *Prāṇa vaśe* under the control (*vartate* is) *mātā* mother *putrān* the sons *iva* like (*asmān* ourselves) *rakṣasva* protect *naḥ* for us *śrīḥ* affluence *prajñām* intelligence *vidhehi* give *iti* thus.

Whatever' exists in the three worlds, is all under the control of *Prāṇa*. (O *Prāṇa*) protect us as a mother (protects) her sons ; give us affluence and intelligence.

NOTES—1. *Whatever exists etc.*—Śaṅkarācārya has taken the first line to mean that 'all objects of this world are within the control of *Prāṇa* and also those objects of enjoyment that are in the third heaven of gods.'

END OF THE SECOND QUESTION

तृतीयः प्रश्नः THIRD QUESTION

अथ हैनं कौसल्यश्चाश्वलायनः पप्रच्छ । भगवन् कुत एष प्राणो जायते कथमायात्यस्मिच्छरीरे ? आत्मानं वा प्रविभज्य कथं प्रातिष्ठते ? केनोत्क्रमते ? कथं बाह्यमभिधत्ते ? कथमध्यात्ममिति ॥ १ ॥

1. *atha hainam kausalyaś cāśvalāyanaḥ papraccha, bhagavan, kuta eṣa prāṇo jāyate, katham āyāty asmin śarīre, ātmānam vā pravibhajya katham prātiṣṭhate, kenotkramate, katham bāhyam abhidhatte, katham adhyātmam iti.*

atha then ca and āśvalāyanaḥ kausalyaḥ Āśvalāyana Kausalya enam him (Pippalāda) papraccha asked, bhagavan Sir, eṣaḥ this prāṇaḥ Prāṇa kutaḥ whence jāyate is born? katham how asmin in this śarīre body āyāti comes? katham how ātmānam himself pravibhajya having divided prātiṣṭhate exists? kena by what means utkramate goes out? katham how bāhyam the outside (world) abhidhatte holds. katham how (vā also) adhyātmam the internal iti thus (the question).

And then Āśvalāyana Kausalya asked him : 'Sir, whence is this Prāṇa born? How does he come into this body, and how does he exist

(there) having divided himself (into five parts)? By what means does he go out? How does he hold the outside (world), and how the internal?’

[NOTES—1. *The Internal*—i.e., the body, the senses, and the mind.]

तस्मै स होवाचातिप्रश्नान् पृच्छसि ब्रह्मिष्ठोऽसीति तस्मात्तेऽहं
ब्रवीमि ॥ २ ॥

2. *tasmai sa hovāca, atipraśnān pṛcchasi, brahmiṣṭho'siti tasmāt te 'ham bravāmi.*

saḥ he *tasmai* to him (Kausalya) *uvāca* said—(*tvam* thou) *atipraśnān* more difficult questions *pṛcchasi* askest. *brahmiṣṭhaḥ* supremely devoted to Brahman *asi* (thou) art *iti* thus *tasmāt* therefore *aham* I *te* to thee *bravāmi* shall tell.

To him he said : ‘Thou art asking more difficult questions. Thou art one of the greatest devotees of Brahman, so shall I tell it to thee.

आत्मन एष प्राणो जायते । यथैषा पुरुषे छायैत-
स्मिन्नेतदाततं मनोऋतेनायात्यसिञ्छरीरे ॥ ३ ॥

3. *ātmana eṣa prāṇo jāyate yathaiṣā puruṣe chāyaitasmin etad ātatam, manokṛtenāyāty asmin śarīre.*

eṣaḥ this *prāṇa* *Prāṇa ātmanah* from the *Ātman jāyate* is born. *yathā* as *puruṣe* on man *chāya* shadow (*tathā* so) *etat* this (*Prāṇa*) *etasmīn* on this (the *Ātman*) *ātataṁ* is spread out, *manokṛtena* by the act of the mind *asmin* in this *śarīre* body *āyāti* comes.

Of the *Ātman* is born this *Prāṇa*. Like the shadow on a man, it is spread out on That. It comes into the body by the act of the mind.

NOTES—1. *Of the Ātman is born etc.*—Here is a clear indication that the Energy whose play is the whole creation both internal and external, is born of the *Ātman*, and covers the Being just as a shadow spreads over a body, i.e., it has no separate existence apart from the *Ātman*, and it shrouds the real nature of the latter under its varied display, yet it is as non-essential as a shadow. This is called *Māyā*.

2. *By the act of the mind—i.e.,* according to the volitional efforts and desires of the mind. It will be explained by the *Śruti* itself later on.]

यथा सम्राडेवाधिकृतान् विनियुङ्क्ते । एतान् ग्रामानेतान् ग्रामान् अधितिष्ठस्वेत्येवमेवैष प्राण इतरान् प्राणान् पृथक्पृथगेव सन्निधत्ते ॥ ४ ॥

4. *yathā samrāḍevādhikṛtān viniyuṅkte; etān grāmān etān grāmān adhitiṣṭhasveti, evam evaiṣa prāṇa itarān prāṇān prithak prithag eva sannidhatte.*

yathā as *samrāṭ* the emperor *eva* verily *adhikṛtān* officials *etān* these *grāmān* villages *etān* these *grāmān* villages

adhitiṣṭhasva do you reside in and rule *iti* thus *vinīyunkte* orders *evam* so *eva* verily *eṣaḥ* this (the chief Prāṇa) *itarān* other *prāṇān* Prāṇas *prthak prthak* separately *eva* indeed *sannidhatte* engages.

As an emperor orders his officials, saying 'Do you reside in and rule these villages and those', so does this (the chief Prāṇa), engage the other Prāṇas differently (in their different functions).

पायूपस्थेऽपानं चक्षुःश्रोत्रे मुखनासिकाभ्यां प्राणः स्वयं
प्रातिष्ठते मध्ये तु समानः । एषह्येतद्धुतमन्नं समं नयति तस्मादेताः
सप्तार्चिषो भवन्ति ॥ ५ ॥

5. *pāyūpasthe 'pānaṁ, cakṣuḥ śrotre mukha-nāskī-
bhyāṁ prāṇaḥ svayaṁ prātiṣṭhate, madhye tu sam-
ānaḥ. eṣa hy etadd hutam annaṁ samaṁ nayati, tas-
mād etāḥ saptaṛciṣo bhavanti.*

pāyūpasthe (*pāyu-upastha*) in the organs of excretion and generation *apānam* the Apāna *mukhanāsikābhyām* along with mouth and nose *cakṣuḥ śrotre* in the eye and the ear *svayaṁ* himself *prāṇaḥ* Prāṇa *prātiṣṭhate* exists *madhye* in the middle *tu* and *samānaḥ* Samāna (lit., that which equalizes) *hi* as *eṣaḥ* this (Samāna) *etat* this *hutam* eaten (lit., offered *annam* food *samam* equally *nayati* carries (distributes)-*tasmāt* from that (Prāṇa) *etāḥ* these *saptaṛciṣaḥ* the seven flames *bhavanti* become.

'The Apāna is in the organs of excretion and generation; in the eye and the ear as well as

THIRD QUESTION

in the mouth and the nose, dwells the Prāṇa himself; and in the middle is Samāna, and it distributes¹ the offered food equally to all parts. From it originate the² seven flames.

[NOTES—1. *Distributes the offered food etc.—i.e., gets the food assimilated equally into the system by digestion.*

2. *The seven flames—i.e., the seven organs of perception—two eyes, two ears, two nostrils, and the mouth.]*

हृदि ह्येष आत्मा । अत्रैतदेकशतं नाडीनां तासां शतं
शतमेकैकस्यां द्वासप्ततिर्द्वासप्ततिः प्रतिशाखानाडीसहस्राणि
भवन्त्यासु व्यानश्चरति ॥ ६ ॥

6. *hṛdi hy eṣa ātmā, atra itad ekaśataṁ nāḍīnām, tāsām śatam śatam ekaikasyām dvāsaptatir dvāsaptatiḥ pratiśākhā nāḍī-sahasrāṇi bhavanti, āsu vyānaś carati.*

eṣaḥ this ātmā the Ātman hṛdi in the heart (vasati dwells) atra here nāḍīnām of the nerves etam this ekaśatam hundred and one tāsām of those ekaikasyām of each one śatam śatam hundred pratiśākhā-nāḍī sahasrāṇi in each thousand branch nerves dvāsaptatiḥ dvāsaptatiḥ seventy-two each bhavanti are āsu in these vyānaś Vyāna carati moves.

‘In the heart dwells the Ātman. There are (in the heart) a hundred-and-one nerves, in each of them there are a hundred, and each of these branch — nerves again has seventy-two

thousand nerves. In all these the Vyāna moves.

[NOTES—According to this passage, Vyāna is the Energy that works through the nervous system, and perhaps through arteries and veins also, during the circulation of blood. Sometimes the word *nāḍī* is translated as artery. But it is not quite correct to do so; to the ancients, the difference between artery and nerve was not known; and we find them often confusing the functions of the two as of one and the same *nāḍī*.]

अथैकयोद्ध्वं उदानः पुण्येन पुण्यं लोकं नयति ।

पापेन पापमुभाभ्यामेव मनुष्यलोकम् ॥ ७ ॥

7. *athaikayordhva udānaḥ, puṇyena puṇyalokaṁ nayati, pāpēna pāpam, ubhābhyām eva manuṣya-lokam.*

atha now *udānaḥ* the *Udāna ekayā* by one (of them) *urdhvaḥ* upwards *puṇyena* by virtuous deeds *puṇyam lokam* the virtuous world *nayati* carries *pāpēna* by sinful acts *pāpam* the sinful world (*nayati* leads) *ubhābhyām* by both *eva* verily *manuṣyalokam* the human world.

‘And then, through’ one of them the *Udāna* carries (the soul) to the virtuous’ world by virtuous deeds, to the sinful’ world by the sinful acts, and by’ both to the world of men.

[NOTES—According to this section it is the *Udāna* Energy that carries the soul after death to the different worlds according to the good or bad Karma done by the

soul in this world. Evidently then the Udāna is that subtle aspect of Prāṇa which not only pervades the whole system and sustains it but also controls the Liṅgaśarīra (the subtle body) in which the soul resides after leaving the physical body.

1. *Through one of them—i.e., through the Suṣumnā Nāḍī.*

2. *Virtuous world—i.e., heavens of gods.*

3. *Sinful world—i.e., the nether worlds and such mean births as that of animals, insects, and plants.*

4. *By both—i.e., when both sin and virtue are in a balanced state.]*

आदित्यो ह वै बाह्यः प्राण उदयत्येष ह्येनं चाक्षुषं प्राण-
मनुगृह्णातः । पृथिव्यां या देवता सैषा पुरुषस्यापानमवष्टभ्यान्तरा
यदाकाशः स समानो वायुर्व्यतिः ॥ ८ ॥

8. *ādityo ha vai bāhyaḥ prāṇa udayati, eṣa hy enam cākṣuṣam prāṇam anugrṇānaḥ, pṛthivyām yā devatā saiṣā puruṣasyāpānam avaṣṭabhyāntarā yad ākāśas sa samāno, vāyur vyānaḥ.*

ādityaḥ the sun *ha vai* verily *bāhyaḥ* the external *prā-
ṇaḥ* Prāṇa *hi* because *eṣaḥ* it *enam* this *cākṣuṣam* in the eye
prāṇam Prāṇa *anugrṇānaḥ* gracing *udayati* rises. *pṛthivyām*
of the earth *yā* which *devatā* the god (the energy) *sā* that
eṣā this *puruṣasya* of man *apānam* Apāna *avaṣṭabhya*
having controlled (*anugrahaṁ kurvati vartate* exists thus
favouring); *antarā* in the interspace (between heaven and

earth) *yat* which *akāśaḥ* the ether *saḥ* that *samānaḥ* Samāna *vāyuḥ* the air *vyānaḥ* Vyāna.

'The Sun is verily the external Prāṇa,—for he rises gracing' the Prāṇa in the eye. The² god which is in the earth controls the Apāna in man. The ether which is in the interspace is the Samāna; and the air is Vyāna.

[NOTES—1. *Gracing the Prāṇa in the eye.*—The rays of the Sun make the eye see.

2. *The god which is in the earth*—Could it mean the force of gravity or even a vague indication of it?].

तेजो ह वाव उदानस्तस्मादुपशान्ततेजाः पुनर्भवमिन्द्रियै-
र्मनसि संपद्यमानैः ॥ ९ ॥

9. *tejo ha vāva udānaḥ, tasmād upaśāntatejāḥ punarbhavam indriyair manasi sampadyamānaiḥ.*

tejaḥ the fire *ha vāva* verily *udānaḥ* the Udāna *tasmāt* therefore *upaśāntatejāḥ* those whose fire is extinguished *manasi* in the mind *sampadyamānaiḥ* absorbed *indriyaiḥ* with the senses *punarbhavam* rebirth *pratipadyante* attain).

'The¹ Fire is verily the Udāna, for they in whom the² fire is extinguished go³ for rebirth with their senses absorbed in the mind.

NOTES—1. *The Fire—i.e.*, in the element fire are included both the concept of heat and light.

2. *The fire is extinguished*—when the animal heat is gone.

3. *Go for rebirth etc.—i.e., die.]*

यच्चित्तस्तेनैष प्राणमायाति, प्राणस्तेजसा युक्तः। सहात्मना
यथासंकल्पितं लोकं नयति ॥ १० ॥

10. *yac cittaṣ tenaiṣa prāṇam āyāti prāṇas tejasā yuktah sahātmanā yathā saṁkalpitam lokam nayati.*

eṣaḥ this (man) [*maraṇakāle* at the time of death] *yaccittaḥ* whatever his thought (*bhavati* becomes) *tena* with that (thought) *prāṇam* the (chief) *Prāṇa āyāti* comes. *prāṇaḥ* the *Prāṇa tejasā* with the Fire (*Udāna*) *yuktaḥ* (*saṁ*) being united *ātmanā* the *Ātman saha* with *yathāsaṁkalpitam* as desired *lokam* world *mayati* leads on.

‘Whatever his thought (at the dying moment), with that he’ comes to the *Prāṇa*; the *Prāṇa* united with the Fire leads on with the *Ātman*’ unto the desired world.

[NOTES—1. *He comes to the Prāṇa etc.*—According to the Vedānta, the self of man is encased by five sheaths, viz., (1) *Annamayakośa* (physical sheath), (2) *Prāṇamayakośa* (sheath of vital energy), (3) *Manomayakośa* (mental sheath), (4) *Vijñānamayakośa* (sheath of intellect) and (5) *Ānandamayakośa* (sheath of primal nescience). These five again together make the three bodies of man: the first forms the gross body (*Sthūlaśarīra*), the second, third and fourth constitute the subtle body (*Liṅgaśarīra*) and the fifth forms the causal body (*Kāraṇaśarīra*). When physically alive, the soul is in all these three bodies, the causal

being situated within the subtle and the subtle in the gross. In death, the self still remaining within the causal and subtle bodies separates away from the physical, and it is the subtle that forms the vehicle of the soul in its transmigration. Hence the Śruti tells here that after death the Jīvātman comes to Prāṇa, i.e., in the Prāṇamayakośa of the subtle body with the mood of mind in which it was at the dying moment and then moves on for a befitting reincarnation.

2. *The Ātman—The Jīvātman.*]

य एवं विद्वान् प्राणं वेद । न हास्य प्रजा हीयतेऽमृतो भवति
तदेष श्लोकः ॥ ११ ॥

11. *ya evaṁ vidvān prāṇaṁ veda na hāsyā prajā hīyate, amṛto bhavati, tad eṣa ślokaḥ.*

yaḥ who *vidvān* one who knows *evaṁ* as such *prāṇam* Prāṇa *veda* knows, *asya* his *prajāḥ* progeny *na* ha never *hīyate* perishes. (*saḥ* he) *amṛtaḥ* immortal *bhavati* becomes *ta* thus *eṣaḥ* this *ślokaḥ* stanza:

The progeny of the wise man who knows the Prāṇa as¹ such never perishes; he becomes immortal. Here is the verse (about it).²

[NOTES—1. *As such—i.e.*, as described before.

2. *Never perishes—i.e.*, there never comes a break in his lineage. This might be taken as an *Ārthavāda*—a mere eulogy of the Science of Prāṇa.]

उत्पत्तिमायतिं स्थानं विभुत्वं चैव पञ्चधा ।
 अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते
 विज्ञायामृतमश्नुत इति ॥ १२ ॥

12. *utpattim āyatim sthānam vibhutvaṁ caiva pañca-*
dhā
adhyātmam caiva prāṇasya vijñāyāmṛtam
aśnute, vijñāyāmṛtam aśnute iti.

(*prājñah* the wise man) *prāṇasya* of the *Prāṇa utpattim* origin *āyatim* incoming, *sthānam* the place *vibhutvaṁ* all-pervasiveness *ca eva* and also *pañcadhā* fivefold (distribution) *ca eva* moreover *adhyātmam* internal expression *vijñāya* having known *amṛtam* immortality *aśnute* attains *iti* so.

'The wise man attains' immortality having known the origin² of the *Prāṇa*, its advent, place,³ all-pervasiveness,⁴ its⁵ fivefold distribution, and its internal aspect,—yea, (he) attains immortality.'

[NOTES—1. *Attains immortality*—it may mean here the attainment of the *Hiraṇyagarbha* state or some powers.

2. *Origin and advent*—see III, 3.
3. *Place*—see III, 5, 6.
4. *All-pervasiveness*—see II, 5—13.
5. *Fivefold distribution etc.*—see II, 3.]

END OF THE THIRD QUESTION

चतुर्थः प्रश्नः FOURTH QUESTION

अथ हैनं सौर्यायणी गार्ग्यः पप्रच्छ । भगवन्नेतस्मिन् पुरुषे
कानि स्वपन्ति ? कान्यस्मिञ्जाग्रति ? कतर एष देवः स्वप्नान्
पश्यति ? कस्यैतत्सुखं भवति ? कस्मिन्नु सर्वे संप्रतिष्ठिता
भवन्तीति ॥ १ ॥

1. *atha hainam sauryāyaṇi gārgyaḥ papraccha, bhagavan, etasmin puruṣe kāni svapanti, kāny asmin jāgrati, katar eṣa devaḥ svaṣṇān paśyati, kasyaitat sukham bhavati, kasmin nu sarve saṁpratiṣṭhitā bhavanti iti.*

atha then *gārgya* of the clan of *Garga sauryāyaṇi* the grandson of *Sūrya* *enam* him (*Pippalāda*) *papraccha* asked *bhagavan* Revered Sir, *etasmin* in this *puruṣe* man *kāni* what *svapanti* sleep *asmin* in him *kāni* what *jāgrati* are awake *eṣaḥ* of these *katarāḥ* which *devaḥ* god (sense) *svaṣṇān* dreams *paśyati* sees *kasya* whose *etat* this *sukham* happiness *bhavati* becomes *kasmin* on which *sarve* all *saṁpratiṣṭhitāḥ* established *bhavanti* are.

Then *Gārgya* *Sauryāyaṇin* asked him: 'Revered Sir, what are they that sleep in man? and what again are awake in him? Of these

which god sees dreams? whose is the happiness?
on what again are all established?’

[NOTES—The questioner wants to know what parts of man sleep in sleep, and what are awake in the awakened state. In sleep again what in man dreams the dream, and what enjoys the calm repose of the dreamless sleep.]

तस्मै स होवाच । यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः
सर्वा एतस्मिन् तेजोमण्डले एकीभवन्ति । ताः पुनः पुनरुदयतः
प्रचरन्त्येवं ह वै तत् सर्वं परे देवे मनस्येकीभवति । तेन तद्दृष्टो
पुरुषो न शृणोति, न पश्यति, न जिघ्रति, न रसयते, न स्पृशते,
नाभिवदते, नादत्ते, नानन्दयते, न विसृजते, नेयायते, स्वपिती-
त्याचक्षते ॥ २ ॥

2. *tasmai sa hovāca yathā gārgya marīcayor
arkasyāstaṁ gacchataḥ sarvā estasmin tejo-maṇḍale
ekī-bhavanti, tāḥ punaḥ punar udayataḥ pracaranti,
evam ha vai tat sarvaṁ pare deve manasy ekī-bhavati
tena tarhy eṣa puruṣo na śṛṇoti, na paśyati, na
jighrati, na rasayate, na spr̥śate, nābhivadate,
nādatte, nānandayate, na visṛjate, neyāyate, svapiti iti
ācakṣate.*

saḥ he (Pippalāda) *tasmai* to him *uvāca* said *gārgya* O
Gārgya *yathā* as *astaṁ gacchataḥ* the setting *arkasya* of the
sun *sarvāḥ* all *marīcayaḥ* rays *estasmin* in this *tejomāṇḍale*
circle of light (solar orb) *ekībhavanti* become united *punaḥ*
again *udayataḥ* the rising (*arkasya* of the sun) *tāḥ* those
(rays) *punaḥ* again *pracaranti* go out (radiate) *evam* so *ha*

verily *tat* that *sarvam* all (senses) *pare* higher *deve* in god *manasi* in mind *ekibhavati* become united *tena* thus *tarhi* then *eṣaḥ* this *puruṣaḥ* man (being) *na śṛṇoti* hears not *na paśyati* sees not *na jiḡhrati* smells not *na rasayate* tastes not *na spṛśate* feels not *na abhivadate* speaks not *na ādatte* takes not *na ānandayate* enjoys not *na viśṛjate* evacuates not *na iyāyate* moves not (*tadā* then) *svapiti* sleeps *iti* thus *ācakṣate* says (the world).

To him he said: 'As the rays of the setting sun, O, Gārgya, become united in the orb of light (the sun) and while rising they again go out, so (in sleep) all' become one in the superior god, the mind; hence the man hears not, sees not, smells not, tastes not, feels not, speaks not, enjoys not, evacuates not, moves not; and they say "(he) sleeps".

[NOTES—1. *All become one etc.*—i.e., all the senses and organs (both motor and sensory) become dormant in the mind.]

प्राणाग्नय एवैतस्मिन् पुरे जाग्रति । गार्हपत्यो ह वा
एषोऽपानो व्यानोऽन्वाहार्यपचनो यद्गार्हपत्यात् प्रणीयते प्रणय-
नादाहवनीयः प्राणः ॥ ३ ॥

3. *prāṇāgnaya evaitasmin pure jāgrati, gārhapatyō ha vā eṣo'pānaḥ, vyāno'nvāhārya-pacano, yad gārhapatyāt praṇīyate prāṇayanād āhavanīyaḥ prāṇaḥ.*

etasmin in this *pure* city (body) *prāṇāgnayaḥ* the fires of *Prāṇa eva* alone *jāgrati* remain awake *eṣaḥ* this *apānaḥ*

Apāna *vai* verily *gārhapatyaḥ* the Gārhapatya fire *vyānaḥ* Vyāna *anvāhāryapacanaḥ* Anvāhāryapacana fire *yāt* because *gārhapatyāt* from the Gārhapatya fire *prāṇayanāt* that from which it is taken *prāṇiyate* is taken *prāṇaḥ* Prāṇa *eva* alone *āhavanīyaḥ* the Āhavanīya fire.

The fires of Prāṇa alone remain awake in this city. This Apāna is the Gārhapatya fire, the Vyāna is the Anvāhāryapacana and the Prāṇa is the Āhavanīya fire since it is taken from the Gārhapatya fire.

[NOTES—In sleep although the senses remain dormant, the Prāṇas ever remain active. But the significance of comparing the Prāṇas to the fires is not very clear. In Agnihotra sacrifice, there are mainly three kinds of fires used *viz.*, (1) Anvāhāryapacana or Dakṣināgni, (2) Gārhapatya and (3) Āhavanīya. The first fire is placed on the southern side and is used only for offering oblations to the forefathers. The second, the household fire, is kept constantly burning on an altar and all other fires are taken from it. The third is the fire into which all the oblations to gods are offered. Śaṅkara says that as there are some similarities between the Agnis and Prāṇas, the analogy is drawn. Vyāna works in the nerve on the right side of the heart, so it is compared to the Dakṣiṇa fire. Apāna remains active constantly in the lower part of the system. From it proceeds the Prāṇa in sleep, so the Apāna is called Gārhapatya fire. And like the Āhavanīya fire which is taken from the Gārhapatya, Prāṇa proceeds from Apāna, so it is compared to the former fire.]

यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः ।
मनो ह वाव यजमान इष्टफलमेवोदानः स एनं यजमानमहरहर्ब्रह्म
गमयति ॥ ४ ॥

4. *yad ucchvāsa-niḥśvāsāu etāu āhuti samam naya-
tīti sa samānaḥ, mano ha vāva yajamāna, iṣṭa-phalam
eva udānaḥ sa enam yajamānam ahar ahar brahma
gamayati.*

*yat as etau these two ucchvāsaniśvāsau expiration and
inspiration āhuti two oblations samam equally nayati takes
itī thus saḥ samānaḥ that Samāna (hotā the Hotṛ priest)
manaḥ the mind ha verily yajamānaḥ the sacrificer udānaḥ
the Udāna eva indeed iṣṭaphalam the fruit of the sacrifice
saḥ he (the Udāna) enam this yajamānam the sacrificer
aharahaḥ every day brahma Brahman gamayati takes.*

As it carries the two oblations of inspiration and expiration equally into the system, the Samāna is the Hotṛ; the mind is verily the sacrificer and the Udāna is the fruit of the sacrifice inasmuch as it takes the sacrificer every day to Brahman.¹

[NOTES—1. *It takes . . . Brahman.*—Ordinarily there are three states of human consciousness — (1) the awakening state, when the physical world becomes the object of cognition, (2) the dreaming state, when dreams formed out of the impressions of the awakening state are perceived, and (3) the state of dreamless deep sleep, when the content of consciousness is nothing of the sense world or its impressions, but a vague feeling of uncondi-

FOURTH QUESTION

49

tioned being. There is a fourth state of consciousness known as Samādhi, when consciousness of the being alone remains in its infinitude without its limiting adjuncts. The attainment of this consciousness means the realization of Brahman. The consciousness in deep sleep is very similar to this consciousness, the difference being only that the consciousness during deep sleep is vague and impermanent, while that in the latter is distinct, full of light, and permanent at least in its effect and impression. Hence the Śruti tells here that the Udāna takes the mind, the sacrificer, every day in deep sleep to Brahman, i.e., to a state which is very near to Brahman.]

अत्रैष देवः स्वप्ने महिमानमनुभवति । यद् दृष्टं दृष्टमनु-
पश्यति; श्रुतं श्रुतमेवार्थमनुशृणोति; देशदिगन्तरैश्च प्रत्यनुभूतं
पुनः पुनः प्रत्यनुभवति; दृष्टं चादृष्टं च, श्रुतं चाश्रुतं चानुभूतं
चानुभूतं च, सच्चासच्च, सर्वं पश्यति सर्वः पश्यति ॥ ५ ॥

5. *atraiṣa devaḥ swapne mahimānam anubhavati, yad dṛṣṭam dṛṣṭam anupaśyati, śrutam śrutam evārtham anuśṛṇoti, deśa-digantaraiś ca praty anubhūtam punaḥ punaḥ praty anubhavati, dṛṣṭam ca adṛṣṭam ca śrutam cāśrutam cānubhūtam cānanubhūtam ca sac cāsac ca sarvaṁ paśyati sarvaḥ paśyati.*

eṣaḥ this *devaḥ* god (mind) *atra* here *swapne* in dream *mahimānam* grandeur (power) *anubhavati* perceives (enjoys) *ya* what *dṛṣṭam dṛṣṭam* whatever seen *anupaśyati* sees again, *śrutam śrutam eva* whatever heard *artham* object *anuśṛṇoti* hears again *deśa digantaraiḥ* in different places and quarters *ca* also *praty anubhūtam* perceived *punaḥ punaḥ*

again and again *pratyanubhavati* is perceived *dṛṣṭam* seen *ca* and *adrṣṭam* unseen *śrutam* heard *aśrutam* unheard *anubhūtam* perceived *ananubhūtam* unperceived *ca* and *sat* real *asat* unreal *sarvam* all *paśyati* sees (*svayamaṇi* itself) *sarvaḥ* all (*sa* being) *paśyati* sees.

Here, in this state, the god enjoys' its power of dream—it sees again whatever has been seen before, hears whatever has been heard before, enjoys again what has been enjoyed in different places and quarters. Becoming all, it sees all that has been seen and unseen, heard and unheard, perceived and unperceived, real and unreal.

[NOTES—When all the senses lie dormant in sleep, the mind builds up in dream a world of its own out of the impressions received in the awakened state and enjoys the visions. All the different component parts of a dream are impressions of actual experiences, obtained, it may be, in different times; but they are curiously and fantastically linked together in sleep, when the controlling power of both reason and will is absent, and so we find that we experience things in dream which we have never seen or heard in the waking state. But ordinary dreams can be better explained physiologically than by mere psychology, although there are dream-phenomena that directly prove the existence of psychic mind and the *Liṅgaśarīra* of man.

1. *Enjoys its power.—i.e.,* unlike the awakening state, enjoys its single nature untrammelled by the senses.]

स यदा तेजसामिभूतो भवति, अत्रैष देवः स्वप्नान् न पश्यत्यथ तदैतस्मिन्चरीरे एतत्सुखं भवति ॥ ६ ॥

6. *sa yadā tejasābhibhūto bhavati, atraīṣa devaḥ swapnān na paśyati, atha tad etasmin śarīre etat sukham bhavati.*

saḥ he (the mind) *yadā* when *tejasā* with the power *abhibhūtaḥ* overpowered *bhavati* becomes *atra* here (in this condition) *eṣaḥ* this *devaḥ* god (the Jīvātman) *swapnān* the dreams *na paśyati* does not see *tadā* then *etasmin-śarīre* in this body *etat* this *sukham* bliss *bhavati* becomes (is enjoyed).

When the mind¹ is overcome by power, the god (Jīva) sees not the dream,—then² in the body bliss is enjoyed.

[NOTES—1. *The mind is overcome by the power*—In the original the word is '*tejasā*' which means 'by light' or 'by power'. Śāṅkarācārya explains it as 'the light of the sun, which is called *citta* and is in the nerves,' but this does not elucidate the term. Ordinarily, the mind is conceived as a self-effulgent light lighting up everything it comes in contact with; but in deep sleep that self-effulgence of the mind is overpowered for the time being by some other power which might be of the Nature outside or of the body, and of a Tāmasic kind.

2. *Then in the body etc.—i.e.,* the blissful, calm repose of the deep sleep, which has a ray of that beatific peace enjoyed in the super-conscious state.]

स यथा सोम्य वयांसि वासोवृक्षं संप्रतिष्ठन्ते, एवं ह वै तत् सर्वं पर आत्मनि संप्रतिष्ठते ॥ ७ ॥

7. *sa yathā, somya, vayāmsi vāso-vṛkṣam saṁpratiṣṭhante, evaṁ ha vai tat sarvaṁ para ātmani saṁpratiṣṭhate.*

he somya O friend (lit., good-looking man) *vayāmsi* the birds *yathā* as *vāso-vṛkṣam* the tree where they roost *saṁpratiṣṭhante* fly towards *evaṁ* so *ha* verily *tat* that *sarvaṁ* all these *pare* in the superior *ātmani* in the *Ātman* *saṁpratiṣṭhate* go (are established).

As birds, my young friend, go to the tree to roost, so all¹ these rest in the superior² *Ātman*.

NOTES—1. *All these—i.e.*, what are enumerated in the next Section.

2. *Superior Ātman.—i.e.*, *Jīvātman*—the *Ātman* related to body etc.]

पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च, तेजश्च तेजो-
मात्रा च, वायुश्च वायुमात्रा चाकाशश्चाकाशमात्रा च, चक्षुश्च
द्रष्टव्यं च, श्रोत्रं च श्रोतव्यं च, घ्राणं च घ्रातव्यं च, रसश्च
रसयितव्यं च, त्वक्च स्पर्शयितव्यं च, वाक्च वक्तव्यं च, हस्तौ
चादातव्यं चोपस्थश्चानन्दयितव्यं च, पायुश्च विसर्जयितव्यं च,
पादौ च गन्तव्यं च, मनश्च मन्तव्यं च, बुद्धिश्च बोद्धव्यं चाहं-
कारश्चाहंकर्तव्यं च, चित्तं च चेतयितव्यं च, तेजश्च विद्योतयितव्यं
च, प्राणश्च विधारयितव्यं च ॥ ८ ॥

8. *prthivī ca prthivī-mātrā ca, āpaś cāpo-mātrā ca, tejas ca, tejo-mātrā ca, vāyuś ca vāyu-mātrā ca,*

FOURTH QUESTION

*ākāśaścākāśa-mātrā ca, cakṣuś ca draṣṭavyam ca, śrot-
ram ca śrotavyam ca, ghrāṇam ca ghrātavyam ca,
rasaś ca rasayitavyam ca, tvak ca sparśayitavyam ca,
vāk ca vaktavyam ca, hāstau cādātavyam ca, upasth-
aś cānandayitavyam ca, pāyuś ca visarjayitavyam ca,
pādaū ca gantavyam ca, manaś ca mantavyam ca,
buddhiś ca boddhavyam ca, ahaṁ-kāraś cāhaṁ-karta-
vyam ca, cittam ca, cetayitavyam ca, tejaś ca vidyo-
tayitavyam ca, prāṇaś ca vidhārayitavyam ca.*

pr̥thivī earth *pr̥thivīmātrā* the subtle earth element, *ca* also *āpaḥ ca* and water *āpomātrā ca* and the subtle water element, *tejaḥ* light *ca* and *tejomātrā* the light element *ca* and *vāyuḥ* the air *ca* and *vāyumātrā* the subtle air element *ca* and *ākāśaḥ* the ether *ca* and *ākāśamātrā* the ether element *ca* and *cakṣuḥ* the eye *ca* and *draṣṭavyam* object of sight *ca* and *śrotam* the ear *ca* and *śrotavyam* the object of hearing *ca* and *ghrāṇam* the smell *ca* and *ghrātavyam* the object of smell *ca* and, *rasaḥ* taste *ca* and *rasayitavyam* the object of taste *ca* and, *tvak* the touch *ca* and *sparśayitavyam ca* and the object of touch *vāk* speech *ca* and *vaktavyam* the object of speech *ca* and (i.e., what can be spoken) *hastau* the two hands *ca* and *ādātavyam* what can be taken *ca* and *upasthaḥ* the organ of generation *ca* and *ānandayitavyam* the object of enjoyment *ca* and *pāyuḥ* the organ of excretion *ca* and *visarjayitavyam* the object of excretion *ca* and, *pādaū* the two feet *ca* and *gantavyam* what can be walked up to *ca* and *manaḥ* the mind *ca* and *mantavyam* the object of thought *ca* and, *buddhiḥ* the intellect *ca* and *boddhavyam* the object of intellection *ca* and *ahaṁkāraḥ*, the ego *ca* and *ahaṁkartavyam* the object of egoism *ca* and *cittam* the memory *ca* and *cetayitavyam* the object of

memory *ca* and, *tejaḥ* the light *vidyotayitavyam* what is to be lighted up *ca* and *prāṇaḥ* the Prāṇa (Energy) *ca* and *vidhārayitavyam* what can be held up *ca* and (*ete sarve ātmani saṁpratiṣṭhante* all these rest in the Ātman).

Earth and its subtle element, Water and its subtle element, Light and its subtle element, Air and its subtle element, Ether and its subtle element, the eyes and what can be seen, the smell and what can be smelt, the taste and what can be tasted, the touch and what can be touched, the organ of speech and what can be spoken, the hands and what can be taken, the organ of generation and its object of enjoyment, the organ of excretion and what can be excreted, the feet and what can be walked up to, the mind and what can be thought of, the intellect and what can be comprehended, the ego and the object of egoism, the memory and its object, the light and what can be lighted up, the Prāṇa and what is to be sustained—all these rest in the superior Ātman in deep sleep.

[NOTES—All the gross and subtle elements with their respective senses of perception, all the organs, both motor and sensory, all intellections, even the egoity, rest unmanifested in deep sleep in the Ātman. Then the Jīva remains in his Kāraṇa Śarīra, vested in Avidyā aloen without the further superimposition of her ramifications or products. In this sense, deep sleep can be said to be nearer to the native glory of the Ātman than even in the awakening state.]

FOURTH QUESTION

55

एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता
विज्ञानात्मा पुरुषः । स परेऽक्षरे आत्मनि सम्प्रतिष्ठते ॥ ९ ॥

9. *eṣa hi draṣṭā, spraṣṭā, śrotā, ghrātā, rasayitā, mantā, boddhā, kartā, vijñānātmā puruṣaḥ, sa pare-akṣare ātmani sampratisthate.*

eṣaḥ he *hi* verily *draṣṭā* the seer *spraṣṭā* he who feels *śrotā* the hearer, *ghrātā* he who smells *rasayitā* he who tastes *mantā* the thinker *boddhā* the perceiver, the knower *kartā* the doer *vijñānātmā* the self of knowledge *puruṣaḥ* the person (with all the qualifying adjuncts) *saḥ* he *pare* supreme *akṣare* immutable, imperishable *ātmani* in the *Ātman sampratisthate* is established.

It is he who sees, feels, hears, smells, tastes, thinks, knows; he is the doer, the intelligent soul, the Puruṣa'. He' is established in the supreme, immutable Ātman.

[NOTES—The present section refers to the Jivātman inasmuch as the intelligence of the Jivātman makes all perception and intellection possible, the senses and the mind being only instruments through which it acts, or better, for whose existence the mind and the senses function.

1. *Puruṣa*—He is called Puruṣa because he is filled with limiting adjuncts.

2. *He is established...Supreme Ātman.*—The Jivātman stands to the Paramātman, according to the Advaita Vedānta, as a portion of the sky enclosed by the four

walls of a room stands to the whole sky, or, as Śaṅkara tells in his commentary, as the myriads of sun-images reflected on different waters stand to the real sun. The relation and division are only verbal and apparent and not real.

The Dvaitins and Viśiṣṭādvaitins might take this Śruti as an authority for their theory of Dualism i.e., the Jivātman and Paramātmā are two different entities, the former being dependent upon the latter. But then the subsequent passages would appear hard to be reconciled to that view. Hence this passage is better explained in the Advaitic sense.]

परमेवाक्षरं प्रतिपद्यते, स यो ह वै तदच्छायमशरीरमलोहितं
शुभ्रमक्षरं वेदयते; यस्तु सोम्य, स सर्वज्ञः सर्वो भवति, तदेव
श्लोकः ॥ १० ॥

10. *param evākṣaram pratipadyate sa yo ha vai tad acchāyam, aśarīram, alohitam, śubhram, akṣaram vedayate; yas tu, somya, sa sarvajñaḥ sarvo bhavati tad eṣa ślokaḥ.*

yaḥ who *ha vai* assuredly *tat* that *acchāyam* the shadowless *aśarīram* bodiless *alohitam* colourless (lit. not of red colour) *śubhram* pure *akṣaram* indestructible *vedayate* knows *saḥ* he *param* the supreme *akṣaram* the indestructible *eva* verily *pratipadyate* attains *somya* my young friend *yaḥ tu* and who again (*evam vidoṃ* has known thus) *saḥ* he *sarvajñaḥ* omniscient *sarvaḥ* all *bhavati* becomes *tat* about that *eṣaḥ* the following *ślokaḥ* verse (*bhavati* is.)

The Supreme Undecaying One, my young friend, he verily attains, who knows the inde-

structible, the pure, without¹ shadow, colour² or body. He becomes all and omniscient. There is the following verse about it.

[NOTES—1. *Without*—*i.e.*, unshrouded by ignorance.
2. *Colour*—*i.e.*, devoid of all attributes.]

विज्ञानात्मा सह देवैश्च सर्वैः

प्राणा भूतानि संप्रतिष्ठन्ति यत्र ।

तदक्षरं वेदयते यस्तु सोम्य

स सर्वज्ञः सर्वमेवाविवेशेति ॥ ११ ॥

11. *viññānātmā saha devaiḥ ca sarvaiḥ prāṇā bhūtāni sampratiṣṭhanti yatra,*

tad akṣaram vedayate yas tu somya sa sarvajñaḥ sarvam evāviveśa iti.

viññānātmā the self of intellect (Buddhi) *sarvaiḥ* all *devaiḥ* gods (senses) *saha* with *prāṇāḥ* Prāṇas, *bhūtāni* the elements *yatra* in which *sampratiṣṭhanti* rest, *somya* my friend, *yaḥ* who *tu* again *tad* that *akṣaram* the imperishable *vedayate* knows *saḥ* he *sarvajñaḥ* omniscient *sarvam* all *eva* verily *āviveśa* enters *iti* thus.

My young friend, he who knows that Imperishable in Which rest the mind, the senses¹ and the Prāṇas, verily becomes omniscient and enters into all.

[NOTES—1. *The senses and the Prāṇas*—Śaṅkarācārya explains 'Devas' in the text as gods like Agni, Indra, etc., who preside over the functions of the senses and 'Prāṇas' as the senses.

Enters into all—i.e.. realising himself as the Ātman feels himself as existing in all.]

END OF THE FOURTH QUESTION

पञ्चमः प्रश्नः FIFTH QUESTION

अथ हैनं शैव्यः सत्यकामः पप्रच्छ—स यो ह वै तद्भगवन्
मनुष्येषु प्रायणान्तमोङ्कारमभिध्यायीत, कृतमं वाच स तेन लोकं
जयतीति । तस्मै स होवाच ॥ १ ॥

1. *atha hainam śaibyaḥ satya-kāmaḥ paṇṇaccha, sa
yo ha vai tad, bhagavan, manuṣyeṣu prāyaṇāntam
Omkāram abhidhyāyita, katamaṁ vāva sa tena
lokaṁ jayati. tasmai sa hovāca.*

atha then *śaibyaḥ satyakāmaḥ* Satyakāma, the son of
Śibi *enam* him (Pippalāda) *paṇṇaccha* asked *bhagavan* Vener-
able Sir *manuṣyeṣu* among men, *saḥ yaḥ* he who *prāyaṇān-
tam* until death *tad* that *Omkāram* the Om *abhidhyāyita*
would meditate, *saḥ* he *tena* by that *katamaṁ* which *lokaṁ*
world *jayati* conquers (attains) *iti* thus. *tasmai* to him *saḥ*
he (Pippalāda) *uvāca* said *ha* verily.

Then Satyakāma, the Sun of Śibi, asked
him, 'Venerable Sir, among men what world
does he attain by that, who would meditate
upon Om until death?' To him he replied:

एतद् वै सत्यकाम परं चापरं च ब्रह्म यदोङ्कारः ।

तस्माद् विद्वानेतेनैवायतनेनैकतरमन्वेति ॥ २ ॥

2. *etad vai satyakāma param ca aparam ca brahma yad Omkārah, tasmād vidvān etenaivāyatanaikataram anveti.*

satyakāma O Satyakāma *etad* this *vai* verily *param ca* superior *aparam ca* and inferior *brahma* Brahman *yad* what *Omkārah* Om *tasmāt* therefore *vidvān* the knower *etena* by this *āyatanena* means *ekataram* one of the two *anveti* attains.

What is Om, O Satyakāma, is verily the higher' and the lower Brahman. Therefore the knower attains either of the two by this means.

[NOTES—1. *Higher and lower Brahman.—i.e.,* the supreme, unmanifested, absolute Brahman, and the manifested Hiraṇyagarbha.

Om being the all-comprehensive sound-symbol of Brahman, it represents the manifested state of Brahman by its audible sound, and the unmanifested by its inaudible, unexpressed form, known as the *ardhamātrā* or *kalāṭīta*.

स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव जगत्यामभिसंपद्यते । तमृचो मनुष्यलोकमुपनयन्ते, स तत्र तपसा ब्रह्मचर्येण श्रद्धया संपन्नो महिमानमनुभवति ॥ ३ ॥

3. *sa yady eka-mātram abhidhyāyīta, sa tenaiva saṁveditas tūrṇam eva jagatyām abhisampadyate; tam ṛco maṇusya-lokam upanayante, sa tatra tapasā brahmacaryeṇa śraddhayā saṁpanno mahimānam anubhavati.*

FIFTH QUESTION

saḥ he *yadi* if *ekamātram* the one syllable (i.e., A) *abhidhyāyita* meditates upon *saḥ* he *tena* by that *eva* alone *samveditaḥ* being enlightened *tūrṇam* quickly *eva* verily *jagatyām* into this world *abhisampadyate* comes back (is re-born) *ṛcaḥ* the Ṛks (i.e., the first *mātrā* A) *tam* him *manuṣya-lokam* the world of man *upanayante* take *saḥ* he *tatra* there *tapasā* with Tapas (austerity) *brahmacaryeṇa* with continence *śraddhaya* with faith *sampannaḥ* being endowed *mahimānam* greatness *anubhavati* gets.

If he meditates upon the one syllable, he comes back to this world very soon (after his death) being enlightened by that. Ṛks take him to the world of man, where he attains the greatness (in life) being endowed with austerity, continence, and faith.

अथ यदि द्विमात्रेण मनसि सम्पद्यते सोऽन्तरिक्षं यजुर्भिर्ब्रवी-
यते सोमलोकम् । स सोमलोके विभूतिमनुभूय पुनरावर्तते ॥ ४ ॥

4. *atha yadi dvi-mātreṇa manasi sampadyate, so'n-tarikṣam yajurbhir unniyate soma-lokaṁ, sa soma-loke vibhūtim anubhūya punar āvartate.*

atha again *yadi* if *dvi-mātreṇa* by two syllables (A+U) (*abhidhyāyita* meditated *tadā* then) *manasi* in mind *sampadyate* attains (becomes united) *saḥ* he *yajurbhiḥ* by the Yajus *antarikṣam* in the sky *somalokam* the world of the moon *unniyate* is taken up *saḥ* he *somaloke* in that world of the moon *vibhūtim* grandeur (objects of enjoyment) *anubhūya* having enjoyed *punaḥ* again *āvartate* returns.

If, again, one meditates upon the two syllables, one is united¹ with the mind (after death). He is taken to the world of the moon in the sky, and there in that world of the moon having enjoyed its grandeur, comes back again (into this world).

[NOTES—1. *United with the mind*—i.e., remains in his Śūkṣmaśarīra, the mental body.]

यः पुनरेतं त्रिमात्रेणौमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत
स तेजसि सूर्ये संपन्नः । यथा पादोदरस्त्वचा विनिर्मुच्यत एवं
ह वै स पाप्मना विनिर्मुक्तः स सामभिरुच्यते ब्रह्मलोकं स
एतस्माज्जीवघनात्परात्परं पुरिशयं पुरुषमीक्षते, तदेतौ श्लोकौ
भवतः ॥ ५ ॥

5. *yaḥ punar etam tri-mātreṇa om ity etenaivākṣa-
reṇa param puruṣam abhidhyāyīta, sa tejasi sūrye
saṁpannaḥ; yathā pādodaras tvacā vinirmucyata
evam ha vai sa pāpmanā vinirmuktaḥ sa sāmabhir
unnīyāte brahma-lokaṁ, sa etasmāj jīvaghanāt parāt-
param puriṣayam puruṣam īkṣate: tad etau ślokaḥ
bhavataḥ.*

yaḥ who *punaḥ* again *etam* this (Om) *trimātreṇa* with the three syllables (A + U + M) *om* Om *iti* thus *etena* by this *ākṣareṇa* letter *param* the Supreme *puruṣam* Puruṣa (Being) *abhidhyāyīta* would meditate *saḥ* he *tejasi* in the light *sūrye* in the sun *saṁpannaḥ* becomes united *yathā* as *pādodara* serpent *tvacā* from the skin (slough) *vinirmucyate* is freed *evam* like that *ha vai* verily *saḥ* he *pāpmanā* from sins *vinirmuktaḥ* be-

comes free *saḥ* he *sāma* *bhīḥ* by the Sāma hymns *unniyate* is elevated to *brahmalokam* the world of Brahmā *saḥ* he *etas-māt* from this *jīva* *ghanāt* the Macrocosmic Soul (*Hiraṇya-garbha*) *param* the Supreme *purīṣayam* existing in the heart *puruṣam* the Puruṣa *īkṣate* beholds *taḥ* about that *etau* these *śloka* two verses *bhavataḥ* are.

Again, he who meditates upon the Supreme Puruṣa with the letter Om, constituted of three moras becomes¹ united with the effulgent Sun. He is freed from all sins, even as a snake is freed from its slough. He is taken up to the world of Brahmā by the Sāma hymns. From that Macrocosmic Self he beholds the Supreme Puruṣa residing in the heart. There are the two following verses about it:

[NOTES—1. *Becomes united etc.*—i.e., he attains the path of Kramamukti.]

तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता अन्योन्यसक्ता अनविप्रयुक्ताः ।
क्रियासु बाह्याभ्यन्तरमध्यमासु सम्यक्प्रयुक्तासु न कम्पते ज्ञानदा॥

6. *tisro-mātrā mṛtyumatyaḥ prayuktā anyonya-saktā anaviprayuktāḥ kriyāsu bāhyābhyantara-madhyamāsu samyak-prayuktāsu na kampate jñāḥ.*

tisraḥ the three *mātrā* Mātrās (moras) *ekaikaśaḥ* separately) *prayuktāḥ* employed (*cet* if) *mṛtyumatyaḥ* are mortal *anyonyasaktāḥ* when attached to one another *anaviprayuktāḥ*

not wrongly employed (*bhavati* becomes) *bāhyābhyantarama-dhyamāsu* in the external, internal, and the middle *kriyāsu* functions *samyak* properly *prayuktāsu* when employed *jñāḥ* the knower *na kampaṭe* does not tremble.

The Three Mātrās when¹ employed separately are mortal; but when² they are connected with one another, they are not wrongly employed. When³ they are properly employed, in all the⁴ internal, external, and middle functions, the knower trembles⁵ not.

[NOTES—1. *When employed separately etc.*,—when each of the three mātrās A U M. is taken separately and meditated upon, the contemplator has to be born again and again in this world as explained in V. 3.4.

2. *When they are connected with one another etc.*—i.e., when all the three mātrās are blended together in significance and sound, they truly represent the universal Brahman, and when thus meditated upon, they bear the proper fruit as described in the previous section.

3. *When they are properly employed*—i.e., properly meditated upon.

4. *The internal, external, and middle functions*—i.e., in sleeping, waking, and dreaming states.

5. *Trembles not*—i.e., does not waver from the consciousness of the Ātman or from the meditation.]

ऋग्भिरेतं यजुर्भिरन्तरिक्षं सामभिर्यत्तत्कवयो वेदयन्ते ।
तमोङ्कारेणैवायतनेनान्वेति विद्वान् यत्तच्छान्तमजरममृतमभयं परं
चेति ॥ ७ ॥

7. *ṛgbhir etam, yajurbhir antarikṣam, sāmabhir
yat tat kavayo vedayante tam omkāreṇaivāyatanenān-
veti vidvān yat tac chāntam, ajaram amṛtam, abhayaṁ,
param ca iti.*

ṛgbhiḥ by the Ṛks (i.e., the first mātrā) *etam* this (i.e., the world of man) *yajurbhiḥ* by the Yajus (i.e., by the second mātrā) *antarikṣam* the sky (i.e., the world of the Moon situated in the sky) *sāmabhiḥ* by the Sāmans (i.e., by the third mātrā along with the first two) *yat* what *kavayaḥ* the wise *vedayante* know *tat* that (*brahmalokam* the world of Brahmā *āpnoti* attains) *yat* what *śāntam* peaceful *ajaram* undecaying *amṛtam* immortal *abhayaṁ* free from all fear *param* supreme *tam* that (Brahman) *vidvān* the sage *omkāreṇa* by Om *āyatanena* means *eva* only *anveti* gets united with *ca* and *iti* thus.

By the Ṛk hymns this world is attained, by Yajus the sky (the world of the Moon), and by the Sāmans, is attained that which is known to the wise only. What is peaceful, undecaying, immortal, free from all fear and supreme, the sage also attains by means of this Om.

[NOTES—The sound Om is produced by the combination of the sounds A, U and M. These are the three mātrās of Om; further there is the Ardhamātrā, or the

inaudible sound which still lingers even when the audible sound dies away, and which can be detected only by fine perception and concentration.

It is held that Om is the sound-symbol of Brahman, and so it is said to be the first sound produced at the beginning of creation. From the three mātṛās of Om came out the 'feet' of Gāyatrī, and from the three 'feet' came out the three Vedas and the three worlds or Vyāhṛtis. From *a* came out '*tat saviturvareṇyam*' which expanded itself into the Ṛgveda, from *u*, '*bhargo devasya dhīmahi*' which expanded itself into Yajurveda, and from *m*, '*dhiyo yo naḥ pracodayāt*' which expanded itself into Sāmaveda. The first is *stutiṣpara* (hymnal), the second is *kriyāpara* (devoted to work), and the third is *jñānapara* (devoted to knowledge).

So by the meditation upon the different mātṛās, different ends are attained according to the significations of the mātṛās. But when the mind is concentrated upon the Ardhamātrā, the Supreme Brahman is realized. This has been indicated by the latter half of this section. For further information *vide* Swāmi Vivekānanda's *Bhaktiyoga*.]

END OF THE FIFTH QUESTION

षष्ठः प्रश्नः SIXTH QUESTION

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ । भगवन् हिरण्यनाभः
 कौसल्यो राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत—षोडशकलं भारद्वाज
 पुरुषं वेत्थ ? तमहं कुमारमब्रुवं नाहमिमं वेद यद्यहमिममवेदिष
 कथं ते नावक्ष्यमिति । समूलो वा एष परिशुष्यति योऽनृत-
 मभिवदति । तस्मान्नाहम्यनृतं वक्तुम् । स तूष्णीं रथमारुह्य
 प्रवव्राज । तं त्वा पृच्छामि क्वासौ पुरुष इति ॥ १ ॥

1. *atha hainam sukeśā bhāradvājaḥ papraccha, bhagavan, hiraṇya-nābhaḥ kausalyo rāja-putro mām upetyaitaṁ praśnam apricchata; ṣoḍaśa kalaṁ, bhāradvāja, puruṣam vettha, tam ahaṁ-kumāram abruvaṁ, nāham imaṁ veda, yady ahaṁ imam avediṣaṁ kathaṁ te nāvakṣyam iti, sa-mūlo vā eṣa pariśuṣyati yo'nṛtam abhivadati, tasmān nārhamy anytaṁ vaktuṁ sa tūṣṇīm ratham āruhya pravavrāja, taṁ tvā pricchāmi, kvāsau puruṣaḥ iti.*

atha next *ha* verily *bhāradvājaḥ sukeśā* Sukeśas of the Bhāradvāja Gotra *enam* him (Pippalāda) *papraccha* asked *bhagavan* holy sir *kausalyaḥ* of Kosala *hiraṇyanābhaḥ* Hiraṇyanābha *rājaputraḥ* the prince *mām me* *ubetya* having app-

roached *etam* this *praśnam* question *apṛcchata* asked *bhāradvāja* O Bhāradvāja, *ṣoḍaśakalam* of sixteen parts *puruṣam* Puruṣa *vettha* do (you) know *aham* I *tam* that *kumāram* prince *abruvam* said *aham* I *imam* this *na veda* do not know *aham* I *yadi* if *imam* this *avediṣam* had known (*tarhi* then) *te* to thee *katham* why *na* not *avakṣyam* have told *iti* thus *yaḥ* who *aṇṭam* falsehood *vadati* tells *eṣaḥ* this one *vai* verily *samūlaḥ* with the whole root *pariśuṣyati* dries up (is destroyed) *tasmāt* therefore *aṇṭam* falsehood *vaktum* to tell *na arhāmi* I do not deserve *saḥ* he (the prince) *tūṣṇim* silently *ratham* the chariot *āruhya* having ascended *pravav-rāja* went away, *tvā* to thee *tam* that *pṛcchāmi* I ask *asau* this *puruṣaḥ* Puruṣa *kva* where *iti* thus.

Next, Sukeśa of the clan of Bhāradvāja, asked him: 'Venerable Sir, Hiranyanābha, the prince of Kosala, came to me and put me the question, "Well Bhāradvāja, do you know the Puruṣa who is of sixteen parts?" I replied to the Prince, "I do not know him; had I known him, why should I not tell it to thee? He who tells a lie, perishes, root and all; so it befores me not to tell a lie." He got into his chariot and went away. So I ask thee where is that Puruṣa?'

तस्मै स होवाच । इहैवान्तःशरीरे सोम्य स पुरुषो
यस्मिन्नेताः षोडशकलाः प्रभवन्तीति ॥ २ ॥

2. *tasmai sa hovāca, ihaivāntaḥ-śarīre, somya, sa puruṣo yasminn etāḥ ṣoḍaśa-kalāḥ prabhavanti iti.*

tasmai to him *saḥ* he *ha* verily *uvāca* said, *somya* my young friend *saḥ* that *puruṣaḥ* the Puruṣa *iha* here *antaḥ śarīre* within this body (*vartate* exists) *yasmin* in which *etāḥ* these *ṣoḍaśakalāḥ* the sixteen parts *prabhavanti* arise.

To him he said: 'Here within this body, my friend, exists that Puruṣa from which arise the sixteen parts.'

[NOTES—Here it is stated that the Puruṣa, the Ātman, of which more will be spoken in the subsequent sections, is within this body; but the statement should not be taken in too strict a sense. As the Ātman is generally perceived first as our own very self, which animates this body, it is spoken of as existing within this body. In reality He is all-pervading, unrestricted by space-limit.]

स ईक्षांचक्रे । कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि
कस्मिन् वा प्रतिष्ठिते प्रतिष्ठास्यामीति ॥ ३ ॥

3. *sa īkṣāṁcakre, kasminn aham utkrānta utkrānto bhaviṣyāmi, kasmin vā pratiṣṭhite pratiṣṭhāsyāmi iti.*

saḥ he *īkṣāṁcakre* thought *kasmin utkrānte* who having gone out *aham* I (*api* also) *utkrāntaḥ* gone out *bhaviṣyāmi* shall become *kasmin pratiṣṭhite* who being established *pratiṣṭhāsyāmi* shall be established (in this body).

He reflected: By whose going out shall I go out and by whose stay again shall I stay (in this body)?

स प्राणमसृजत । प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः पृथि-
वीन्द्रियं मनः । अन्नमन्नाद्वीर्यं तपो मन्त्राः कर्मलोकाः लोकेषु
च नाम च ॥ ४ ॥

4. *sa prāṇam asṛjata, prāṇāc chraddhām kham vāyur
jyotir āpaḥ pṛthivīndriyaṁ, manaḥ annam, annād
vīryam, tapaḥ mantrāḥ karma lokāḥ, lokeṣu ca nāma ca.*

sa he (the Puruṣa) *prāṇam* the Prāṇa (Hiraṇyagar-
bha) *asṛjata* created *prāṇāt* from the Prāṇa *śraddhām*
faith *kham* ether *vāyuḥ* air *jyotiḥ* fire *āpaḥ* water *pṛthivī*
earth *indriyam* the senses, *manaḥ* the mind *annam* food
annāt from food *vīryam* vigour (strength) *tapaḥ* penance
mantrāḥ the Vedas *karma* the Yajñas *lokāḥ* the worlds
lokeṣu in the worlds *ca* again *nāma* name *ca* also (*asṛjata*
created).

He created the Prāṇa; from the Prāṇa came
out faith,¹ ether, air, fire, water, earth, the
senses, the mind, and food. From² food came
vigour, penance, the Vedas, the Yajñas, and the
worlds. And in the worlds again was created
Name.

[NOTES—The sixteen categories enumerated here are
the sixteen Kalās or parts belonging to the Puruṣa refer-
red to in the previous sections. The cosmology is rather
loosely described here.

1. *Faith*—Śraddhā is the word used in the text, and
it has been explained as Āstikyabuddhi, but it may very
well be taken here for Buddhi itself.

2. *From food etc.*—Food produces vigour and strength in man, which again leads him to do different works, and for the enjoyments of the results of those works different worlds were created. Hence in this sense, it has been said that 'from food came vigour etc.']

स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं
गच्छन्ति भिद्यते तासां नामरूपे समुद्र इत्येवं प्रोच्यते एवमेवास्य
परिदृष्टिमाः षोडशकलाः पुरुषायणाः पुरुषं प्राप्यास्तं
गच्छन्ति; भिद्यते तासां नामरूपे पुरुष इत्येवं प्रोच्यते स एषोऽ-
कलोऽमृतो भवति तदेष श्लोकः ॥ ५ ॥

5. *sa yathemā nadyaḥ syandamānāḥ samudrāyaṇāḥ
samudram prāpyāstam gacchanti bhidyete tāsām
nāma-rūpe samudra ity evaṁ procyate, evam evāsyā
paridraṣṭur imāḥ ṣoḍaśa-kalāḥ puruṣāyaṇāḥ puru-
ṣam prāpyāstam gacchanti bhidyete tāsām nāma-rūpe
puruṣa ity evam procyate, sa eṣo'kalo'mṛto bhavati,
tad eṣa ślokaḥ.*

*saḥ that yathā as samudrāyaṇāḥ coursing towards the
ocean syandamānāḥ flowing imāḥ these nadyaḥ rivers
samudram the ocean prāpya having reached astam gacchanti
disappear tāsām their nāmarūpe names and forms bhidyete
are obliterated, samudraḥ the ocean iti thus evam alone
procyate is spoken of evam so eva verily asya of this paridra-
ṣṭuḥ the seer of all things puruṣasya of the Puruṣa imāḥ
these puruṣāyaṇāḥ resting in the Puruṣa ṣoḍaśakalāḥ the
sixteen kalās puruṣam the Puruṣa prāpya having reached
astam gacchanti disappear tāsām of these nāmarūpe the*

PRASNOPANIṢAD

name and form *bhidyete* are destroyed *puruṣaḥ* the Puruṣa *iti* thus *evam* alone *procyate* is spoken of *saḥ* that *eṣaḥ* this (person) *akalaḥ* devoid of *kalās* *amṛtaḥ* immortal *bhavati* becomes *tat* about that *eṣaḥ* the following *ślokaḥ* verse (*bhavati* is).

As the flowing rivers that tend towards the sea, having reached it, merge into the ocean, all their names and forms disappear and people speak only of the ocean, so the sixteen *kalās* of this Seer, the Puruṣa resting in Him alone, having reached Him disappear in Him ; their names and forms are destroyed and people speak of the Puruṣa only. Then He becomes devoid of *kalās*, and immortal. There is the following verse about it.

[NOTES—When all the sixteen *kalās* which are cognized in the ordinary 'ignorant' state are merged in the Ātman in Samādhi by the practice of Yoga, then their existence is not perceived in the consciousness and the Conscious Principle, the Ātman, alone remains in its unalloyed glory.]

अरा इव रथनाभौ कला यस्मिन् प्रतिष्ठिताः ।

तं वेद्यं पुरुषं वेद यथा मा वो मृत्युः परिव्यथा इति ॥ ६ ॥

6. *arā iva ratha-nābhau kalā yasmin pratiṣṭhitāḥ tam vedyaṁ puruṣaṁ veda yathā mā vo mṛtyuḥ parivyathāḥ iti.*

ratha-nābhau in the nave of the chariot *arāḥ* spokes *iva* like *kalāḥ* the *kalās yasmin* in whom *pratiṣṭhitāḥ* are established *taṁ* that *vedyam* worth knowing *puruṣam* the *Puruṣa veda* know *yathā* so that *mṛtyuḥ* death *vaḥ* you *mā parivṛyathāḥ* may not hurt.

In whom rest the *kalās* like spokes in the nave of a chariot-wheel, know Him, the *Puruṣa*, worthy to be known, that death might not hurt you.

[NOTES—The simile given here is very significant. As the spokes only rest on the nave but do not form an integral part of the same, so these *kalās* are not part of the *Puruṣa* in the real sense of the term; they are mere erections of His *Māyāśakti*, and as such, are dependent on Him.]

तान् होवाचैतावदेवाहमेतत् परं ब्रह्म वेद । नातः परमस्तीति ॥ ७ ॥

7. *tān hovāca, etāvad evāham etat param brahma veda, nātaḥ param asti iti.*

tān to them ((*saḥ*), he *uvāca* said *aham* I *etāvat* up to this *etat* this *param* Supreme *brahma* the Brahman *veda* know. *ataḥ* beyond this *param* Superior *na asti* there is not.

To them he said, 'So far I know of the Supreme Brahman; there is nothing higher than that.'

ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविद्यायाः परं पारं तारयसीति । नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ ८ ॥

8. *te tam arcayantaḥ, tvam hi naḥ pitā yo'smākam avidyāyāḥ param̐ pāram tārayaṣi iti. namaḥ parama-ṛṣibhyo namaḥ parama-ṛṣibhyaḥ.*

te they (the six questioners) *tam* him *arcayantaḥ* having worshipped (*uvāca* said) *tvam hi* verily thou (art) *naḥ* our *pitā* father, *yaḥ* who *asmākam* us *avidyāyāḥ* of the ignorance *param̐* the supreme *pāram* the shore beyond *tārayaṣi* taken *iti* thus *namaḥ* obeisance *paramaṛṣibhyaḥ namaḥ paramaṛṣibhyaḥ* to the highest Ṛṣis.

Having worshipped him, they said, 'Thou art our father that hast taken us across to the other shore beyond avidyā (ignorance).

Obeisance to the highest Ṛṣis !

Obeisance to the highest Ṛṣis !

END OF THE SIXTH QUESTION

ओं भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः व्यशेम देवहितं यदायुः ॥

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः । शान्तिः । शान्तिः ॥

ॐ तत्सत् ॥ हरिः ॐ ॥



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